



JOURNAL

OF THE

Annual Meeting of the Board of Foreign Missions of the Methodist Episcopal Church

THE ONE HUNDRED TWENTY-FIRST SESSION FROM
THE FOUNDING OF THE MISSIONARY SOCIETY
OF THE METHODIST EPISCOPAL CHURCH

HELD AT THE
CENTRAL METHODIST CHURCH
DETROIT, MICHIGAN
DECEMBER 2-5, 1939

150 FIFTH AVENUE, NEW YORK
CABLE ADDRESS: MISSIONS, NEW YORK

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For the Quadrennium 1936-1940

The Effective Bishops and the Effective Missionary Bishops, ex officio

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Edwin H. Hughes.....	100 Maryland Ave., N. E., Washington, D. C.
Francis J. McConnell.....	150 Fifth Ave., New York City
Adna W. Leonard.....	3012 Koppers Bldg., Pittsburgh, Pa.
Ernest L. Waldorf.....	77 West Washington St., Chicago, Ill.
Ernest G. Richardson.....	1701 Arch St., Philadelphia, Pa.
Edgar Blake.....	1205 Kales Bldg., 76 W. Adams St., Detroit, Mich.
H. Lester Smith.....	420 Plum St., Cincinnati, Ohio
Charles L. Mead.....	1121 McGee St., Kansas City, Mo.
Robert E. Jones.....	1375 East Long St., Columbus, Ohio
Titus Lowe.....	321 Hume-Mansur Bldg., Indianapolis, Ind.
Brenton T. Badley.....	12 Boulevard Road, Delhi, India
Raymond J. Wade.....	Box 5031 Sibillegatan 18, Stockholm 5, Sweden
James C. Baker.....	125 Marchessault St., Los Angeles, Calif.
J. Ralph Magee.....	512 Old Colony Bldg., Des Moines, Iowa
Ralph S. Cushman.....	32 So. Snelling Ave., St. Paul, Minn.
Wilbur E. Hammaker.....	317 Trinity Bldg., Denver, Colo.
Charles Wesley Flint.....	Hotel Syracuse, Syracuse, N. Y.
Alexander P. Shaw.....	631 Baronne St., New Orleans, La.

G. Bromley Oxnam.....	581 Boylston St., Boston, Mass.
Matthew W. Clair.....	1040 Russell Ave., Covington, Ky.
John W. Robinson.....	37 Cantonment Road, Lucknow, India

Missionary Bishops

Edwin F. Lee.....	5 Mt. Sophia, Singapore, S. S.
John M. Springer.....	M. E. Mission, Box 522, Elisabethville, Belgian Congo, Africa

Bishops Elected by Central Conferences

J. R. Chitambar.....	Methodist Episcopal Church, Jubulpore, C. P., India
John Gowdy.....	Methodist Episcopal Church, Foochow, China
J. E. Gattinoni.....	Rivadavia 4044, Buenos Aires, Argentina, S. A.
J. Waskom Pickett.....	Robinson Memorial, Byculla, Bombay, India
Roberto Elphick.....	Casilla 67, Santiago, Chile
F. H. Otto Melle.....	30 Paulinenstrasse, Berlin, Lichtenfelde, W., Germany
Ralph A. Ward.....	Chengtzu, Szechuan, China

Ministers

(Areas in parentheses)

Auman, Lester W.....	3435-79th St., Jackson Heights, N. Y.
Baker, Earle A.....	804 Washington St., Cedar Falls, Iowa
Broyles, J. W. (Chattanooga).....	Boaz, Alabama
Corley, J. L. (San Francisco).....	125 Marchessault St., Los Angeles, Cal.
Dunning, Dr. James E.....	83 Marchessault St., Los Angeles, Cal.
Ewing, T. N. (Chicago).....	318 E. First South St., Carlinville, Ill.
Fifer, O. W.....	420 Plum St., Cincinnati, Ohio
Hallman, E. C.....	500 Central Ave., Laurel, Del.
Harris, I. D.....	509 College St., Winfield, Kan.
Hartman, L. O. (Boston).....	581 Boylston St., Boston, Mass.
Hills, Roy O.....	1114 S. Ash St., Casper, Wyo.
James, Glenn C.....	320 N. E. Second Ave., Miami, Fla.
Langdale, J. W.....	150 Fifth Ave., New York City
Lewis, G. W. (Columbus).....	16 Miller St., Nashville, Tenn.
Loeppert, A. J.....	1737 N. Nagle Ave., Chicago, Ill.
MacRossie, Allan.....	150 Fifth Ave., New York City
Magee, John B.....	Cornell College, Mt. Vernon, Iowa
Martin, Arba.....	1411 Galia St., Portsmouth, Ohio
McKenzie, Ralph W.....	215 N. McKean St., Butler, Pa.
Merring, Edwin E.....	18 William St., Auburn, N. Y.
Miller, Frederick A.....	446 Dimmick St., Watertown, N. Y.
Miller, I. E. (Cincinnati).....	3436 St. Johns Pl., Cincinnati, Ohio
Pearson, John M.....	150 Fifth Ave., New York City
Quimby, Karl K.....	300 Orchard Pl., Ridgewood, N. J.
Race, John H.....	316 West Seventy-ninth St., New York City
Robinson, Leroy T. (Detroit).....	243 W. Webster Ave., Muskegon, Mich.
Scott, J. S. (New Orleans).....	2414 St. Charles St., Houston, Tex.
Shipman, R. M.....	1018 Des Moines St., Des Moines, Iowa
Sockman, Ralph W.....	520 Park Ave., New York City
Thomas, J. S. Ladd (Philadelphia).....	257 High St., Germantown, Philadelphia, Pa.
Wallace, Charles L. (St. Paul).....	University Station, Grand Forks, N. D.
Wright, Louis C.....	Baldwin-Wallace College, Berea, Ohio

Laymen

(Areas in parentheses)

Adams, C. V. (Washington).....	Montoursville, Pa.
Baldwin, C. D.....	296 French St., Bangor, Me.
Bigelow, W. F.....	Good Housekeeping, 57th St. at 8th Ave., New York City

Boyd, Miller W.	Morristown College, Morristown, Tenn.
Brettschneider, Fred	212 Sterrett Ave., Covington, Ky.
Cantlin, Jacob	1008 Leroy Ave., Rock Falls, Ill.
Day, William W. (Pittsburgh)	2695 East Ave., Rochester, N. Y.
Dixon, Edwin T.	Cumberland, Md.
Evans, W. C.	65 Overlook Circle, New Rochelle, N. Y.
Fisher, Frank R.	Miller, S. D.
Gibson, Miss Mary	415 State St., Albany, N. Y.
Hatcher, A. B.	140 Broadway, New York City
Hodgman, G. B.	50 Broadway, New York City
Hooper, Miss Florence	4506 Roland Ave., Baltimore, Md.
Joy, James R.	29 Perry St., New York City
Lynn, Lee W.	547 S. Sixth St., Gadsden, Ala.
McBrier, E. M.	150 Fifth Avenue, New York City
McElroy, George S. (Atlanta)	Bowden, Ga.
Poffenberger, A. C.	Hotel Dennis, Atlantic City, N. J.
Reed, H. A.	16 Wall St., New York City
Richardson, Hallam M.	226 Willoughby Ave., Brooklyn, N. Y.
Roan, Hans J. (Portland)	118 Pueblo St., Boise, Idaho
Roudebush, R. R.	Wilkinson, Ind.
Simmons, Milton C.	123 N. Okfuskee, Wewoka, Okla.
Spencer, R. B. (Denver)	Fort Morgan, Colo.
Stock, Arthur J.	948 Free Press Bldg., Detroit, Mich.
Sturtevant, Paul (New York)	52 Wall St., New York City
Tunnicliffe, John	83 McAllister St., San Francisco, Cal.
Vickery, William M. (Kansas City)	421 S. Second St., Blackwell, Okla.
Watson, Miss Ella M. (Omaha)	1701 S. Seventeenth St., Lincoln, Neb.
Welch, Edgar T.	Westfield, N. Y.
Wilson, H. S.	Upper Hill, Md.

Associate Managers

MINISTERS

Buck, Prof. O. M.	Drew University, Madison, N. J.
Hamilton, Prof. S. L.	26 Washington Place, New York City
Houston, Ralph M.	245 Liberty St., Newburgh, N. Y.
Mills, V. G.	322 Claremont Ave., Montclair, N. J.
Pemberton, John, Jr.	103 Broadway, Ocean Grove, N. J.
Tyson, W. G.	5318 Gainor Rd., Philadelphia, Pa.
Worley, L. F.	504 Whitney Ave., New Haven, Conn.

LAYMEN

Demetriades, Miss Grace	413 Hawthorn Rd., Baltimore, Md.
Diefendorf, Robert R.	14 Wall St., New York City
Forsyth, Miss Margaret	Teachers College, New York City
Masland, Mrs. J. W.	6701 N. Broad St., Oak Lane, Philadelphia, Pa.
Morris, Robert C.	Bankers Trust Co., 16 Wall St., New York City
Stewart, John	P. O. Box 2, Wellington, Kan.

Honorary Managers

MINISTERS

Gamewell, F. D.	4709 Pine St., Philadelphia, Pa.
MacMullen, Wallace	3681 Broadway, New York City
Miller, Bishop George A.	1261 Pine Ave., San Jose, Cal.
Smith, Merle N.	1680 E. California St., Pasadena, Cal.
Welch, Bishop Herbert	520 W. 110th St., New York City
Woodruff, C. C.	290 Mount Prospect Ave., Newark, N. J.

LAYMEN

Blackstock, Mrs. Mary Hardtner.....	1016 S. Sixth St., Springfield, Ill.
Fahs, C. H.....	3041 Broadway, New York City
Hyam, Mrs. Emma M.....	3811 New Hampshire Ave., Washington, D. C.
Moorman, E. V.....	Moorman Manufacturing Co., Quincy, Ill.
Mott, John R.....	230 Park Ave., New York City
Pfeiffer, Mrs. Henry.....	370 Riverside Drive, New York City
Shoemaker, Mrs. J. S.....	St. Louis Country Club Grounds, Clayton, Mo.

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These Committees serve during the interval between the annual meetings of the Board and are charged with responsibility in the conduct of its affairs. The President of the Board and the Corresponding Secretaries are ex-officio members of all Committees of the Board. The Treasurer is an ex-officio member of the Executive, Administrative, Finance, and Home Cultivation Committees, and the Joint Committee on Religious Education.

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The Committee consists of twenty-one members. The President of the Board is Chairman ex-officio.

Bishop F. J. McConnell. Ministers: Lester W. Auman, E. C. Hallman, L. O. Hartman, J. W. Langdale, Edwin E. Merring, Isaac E. Miller, John M. Pearson, Karl K. Quimby, J. H. Race, Ralph W. Sockman, J. S. Ladd Thomas. Laymen: C. V. Adams, W. C. Evans, W. W. Day, Miss Mary Gibson, G. B. Hodgman, Miss Florence Hooper, J. R. Joy, E. M. McBrier, Edgar T. Welch. Associate Managers: Ministers: O. M. Buck, R. M. Houston, V. G. Mills, John Pemberton, Jr., W. G. Tyson, L. F. Worley. Laymen: Mrs. J. Wesley Masland, R. C. Morris. Honorary Managers: F. D. Gamewell, C. H. Fahs.

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Ministers: J. W. Langdale, Allan MacRossie, J. H. Race, R. W. Sockman. Laymen: W. F. Bigelow, W. C. Evans, A. B. Hatcher, G. B. Hodgman, J. R. Joy, E. M. McBrier, A. C. Poffenberger, H. M. Richardson, Paul Sturtevant. Associate Managers: Robert R. Diefendorf, Robert C. Morris.

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Ministers: E. C. Hallman, E. E. Merring, Isaac E. Miller, Karl K. Quimby, John H. Race. Laymen: C. V. Adams, W. C. Evans, Miss Florence Hooper, J. R. Joy. Associate Managers: S. L. Hamilton, John Pemberton, Jr., W. G. Tyson, L. F. Worley.

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Representing the Board of Foreign Missions: R. E. Diffendorfer, W. E. Shaw, T. S. Donohugh, F. T. Cartwright, Morris W. Ehnes, George F. Sutherland.

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Committee on the Newman Trust Fund

Bishop F. J. McConnell, Lester W. Auman, John W. Langdale, J. R. Joy, R. E. Diffendorfer.

COMMITTEES OF THE ANNUAL MEETING OF THE BOARD

The first named on each Committee was the convener.

Committee on Nominations and Procedure

Bishops: Charles W. Flint, Matthew W. Clair, R. J. Wade. Ministers: I. D. Harris, Roy O. Hills, A. J. Loepfert, G. W. Lewis. Laymen: Arthur B. Hatcher, Miss Florence Hooper, Arthur Stock, M. W. Boyd.

Committee on Treasurer's Report

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A. W. Leonard. Ministers: Allan MacRossie, John M. Pearson, Glen C. James, T. N. Ewing, F. A. Miller, C. L. Wallace, John B. Magee, Ralph W. McKenzie. Laymen: George B. Hodgman, C. D. Baldwin, Fred Brettschneider, W. W. Day, Hallam M. Richardson, Milton C. Simmons, Paul Sturtevant, William M. Vickery. Associate Managers: W. G. Tyson, V. G. Mills, Robert Diefendorf, John Stewart. Honorary Managers: Bishop E. S. Johnson, Mrs. Mary Hardtner Blackstock.

Home Cultivation Committee

Bishops: Titus Lowe, Edgar Blake, C. W. Flint, J. R. Magee. Ministers: Karl K. Quimby, L. C. Wright, E. C. Hallman, I. E. Miller, Arba Martin, J. E. Dunning, Earle A. Baker. Laymen: Edgar Welch, Frank R. Fisher, Miss Florence Hooper, Lee W. Lynn, R. B. Spencer, W. F. Bigelow, John Tunncliffe. Associate Managers: Loyd F. Worley, John Pemberton, Jr., Miss Grace Demetriades, Robert C. Morris, H. A. Reed. Honorary Managers: Bishop George A. Miller, Wallace MacMullen, Mrs. Emma M. Hyam, E. V. Moorman.

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Committee on Appropriations

Bishops: Charles L. Mead, E. L. Waldorf, Ralph S. Cushman, A. P. Shaw, J. L. Nuelsen. Ministers: John H. Race, J. W. Broyles, L. T. Robinson, Roy O. Hills, G. W. Lewis, A. J. Loeppert, E. E. Merring, Ralph W. Sockman. Laymen: A. B. Hatcher, Jacob Cantlin, E. T. Dixon, James R. Joy, A. C. Poffenberger, Hans Roan, Arthur J. Stock, H. S. Wilson. Associate Managers: O. M. Buck, Mrs. J. W. Masland. Honorary Managers: Mrs. Henry Pfeiffer, Mrs. J. S. Shoemaker, C. C. Woodruff.

Committee on Resolutions

Bishops: G. Bromley Oxnam, W. E. Hammaker. Ministers: R. M. Shipman, Lester W. Auman, J. W. Broyles. Laymen: R. B. Spencer, Edgar T. Welch.

Committee on Examinations of the Daily Journal

Minister: Charles L. Wallace. Laymen: Miss Mary Gibson, Frank R. Fisher.

DAILY JOURNAL

FIRST DAY—MORNING SESSION

December 2, 1939

The Board of Foreign Missions of the Methodist Episcopal Church met in the one hundred and twenty-first Annual Session in the Central Methodist Church, Woodward and Adams Avenue, Detroit, Michigan, at 9:30 a.m., December 2, 1939.

The meeting was held under authorization of the Uniting Conference of the Methodist Church, as follows:

"FOR ADMINISTRATION OF THE BOARD OF MISSIONS AND CHURCH EXTENSION AD INTERIM.

"Par. 1632. The work of the Board of Missions and Church Extension shall be administered through eleven corporate bodies: The Board of Home Missions and Church Extension of the Methodist Episcopal Church operating under a Charter of the state of Pennsylvania; the Board of Foreign Missions of the Methodist Episcopal Church operating under a Charter of the state of New York; the Board of Church Extension of the Methodist Episcopal Church, South, operating under a Charter of the state of Kentucky; the Woman's Foreign Missionary Society of the Methodist Episcopal Church, operating under a Charter of the state of New York; the Woman's Home Missionary Society of the Methodist Episcopal Church, operating under a Charter of the state of Ohio; the Board of Missions of the Methodist Episcopal Church, South, operating under a Charter of the state of Tennessee; the Woman's Missionary Society of the Methodist Episcopal Church, South, operating under a Charter of the state of Tennessee; the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, operating under a Charter of the state of Tennessee; the Woman's Board of Home Missions of the Methodist Episcopal Church, South, operating under a Charter of the state of Mississippi; the Board of Missions of the Methodist Protestant Church, operating under a Charter of the state of Pennsylvania; and the Board of Hospitals, Homes and Deaconess Work of the Methodist Episcopal Church, operating under a Charter of the state of Illinois. The Trust, Permanent, Endowment and Annuity Funds and Properties now held and administered for specific purposes under the Charters of these Corporations shall be safeguarded, controlled, and administered by them in the interests of those persons and causes for which these funds were established."

"Par. 1633. During the period between the time of the Uniting Conference and the time when the Board shall be constituted according to the Plan of Union and begin to assume its functions, the work of the Board of Missions and Church Extension of the Methodist Church shall be administered as follows:

"The Missionary and Church Extension Work now being administered by the Boards enumerated in Par. 1632 shall be administered by the respective organizations now in existence. The terms of office of the present officers and members of these Boards shall continue until their successors shall have been elected by the Jurisdictional Conferences and until the new Board of Missions and Church Extension shall be assembled and duly organized."

(Discipline of The Methodist Church, 1939.)

Bishop Francis J. McConnell, President, called the meeting to order.

Devotions.—The Board united in singing Hymn 162, *O for a thousand tongues to sing*. Bishop McConnell read part of the first and second chapters of the Acts of the Apostles and led in prayer. The Board sang Hymn 164, *All hail the power of Jesus' name*.

Roll Call.—The following were present at this or later sessions of the meeting.

BOARD OF MANAGERS

Bishops: Francis J. McConnell, Ernest L. Waldorf, Ernest G. Richardson, Edgar Blake, H. Lester Smith, Charles L. Mead, Titus Lowe, Raymond J. Wade, James C. Baker, Ralph S. Cushman, Wilbur E. Hammaker, Charles Wesley Flint, Alexander P. Shaw, G. Bromley Oxnam, Matthew W. Clair.

Ministers: Lester W. Auman, Earle A. Baker, J. W. Broyles, J. L. Corley, James E. Dunning, T. N. Ewing, O. W. Fifer, E. C. Hallman, I. D. Harris, L. O. Hartman, Roy O. Hills, Glenn C. James, G. W. Lewis, A. J. Loeppert, Allan Mac-Rossie, John B. Magee, Arba Martin, Edwin E. Merring, Frederick A. Miller, John M. Pearson, Karl K. Quimby, John H. Race, Leroy T. Robinson, J. S. Scott, R. M. Shipman, Charles L. Wallace, Louis C. Wright.

Laymen: C. V. Adams, C. D. Baldwin, W. F. Bigelow, Miller W. Boyd, Fred Brettschneider, Jacob Cantlin, William W. Day, Edwin T. Dixon, Miss Mary Gibson, A. B. Hatcher, G. B. Hodgman, Miss Florence Hooper, James R. Joy, Lee W. Lynn, E. M. McBrier, George S. McElroy, Hallam M. Richardson, Hans J. Roan, R. R. Roudebush, R. B. Spencer, Arthur J. Stock, John Tunncliffe, Miss Ella M. Watson, Edgar T. Welch.

ASSOCIATE MANAGERS

Ministers: James Thoburn Legg, John Pemberton, Jr., W. G. Tyson, L. F. Worley.

Laymen: Mrs. J. W. Masland.

HONORARY MANAGERS

Ministers: F. D. Gamewell, Merle N. Smith, C. C. Woodruff.

Laymen: C. H. Fahs, Mrs. Emma M. Hyam, John R. Mott.

STAFF

R. E. Diffendorfer, W. E. Shaw, T. S. Donohugh, F. T. Cartwright, Harry C. Spencer, William W. Reid, J. G. Vaughan, Miss Ruth Ransom, Morris W. Ehnes, George F. Sutherland, C. Rogers Woodruff, Richard T. Baker, Mrs. Harriet Littell.

Excuses were received from: *Bishops:* Adna W. Leonard, J. Ralph Magee; *Ministers:* J. W. Langdale, I. E. Miller, Ralph W. Sockman, J. S. Ladd Thomas; *Laymen:* W. C. Evans, H. A. Reed, Paul Sturtevant, H. S. Wilson; *Associate Managers:* O. M. Buck, V. G. Mills, R. R. Diefendorf, John Stewart; *Honorary Managers:* Wallace MacMullen, Bishop Herbert Welch, Mrs. Henry Pieffer; *Staff:* Mary Randolph Bloomquist.

The following Bishops are recorded as engaged in work outside the United States: John L. Nuelsen, Brenton T. Badley, John W. Robinson; *Missionary Bishops:* Edwin F. Lee, John M. Springer; *Bishops elected by Central Conferences:* J. R. Chitambar, John Gowdy, J. E. Gattinoni, J. Waskom Pickett, Roberto Elphick, F. H. Otto Melle, Ralph A. Ward.

The following missionaries were present at the meeting: Dr. R. L. Archer, Rev. A. L. Becker, Rev. H. R. Caldwell, Rev. and Mrs. E. H. Clay, Dr. Max Gentry, Rev. and Mrs. George Garden, Rev. and Mrs. J. P. Hauser, Rev. E. T. Iglehart, Mrs. C. F. Johannaber, Rev. and Mrs. F. J. Kellar, Dr. and Mrs. C. Guyer Kelly, Rev. Henry V. Lacy, Mrs. Spencer Lewis (retired), Mrs. D. H. Manley (retired), Rev. E. M. Moffatt, Miss Gertrude N. Oldroyd, Rev. and Mrs. E. M. Rugg, Mrs. G. J. Schilling (retired), Rev. and Mrs. H. E. Taylor, Rev. and Mrs. F. E. C. Williams, Rev. and Mrs. C. E. Winter, Mrs. Frederic F. Wolfe (retired).

The following were present as guests of the Board: Bishop F. T. Keeney, Bishop J. C. Broomfield, Bishop W. C. Martin, Bishop Arthur J. Moore, Bishop W. W. Peele, Bishop Clare Purcell, Bishop Charles C. Selecman, Mrs. Edgar Blake, F. E. Baker, W. C. Barclay, Hiel Bollinger, Charles Boss, Jr., R. N. Brooks,

H. G. Conger, W. G. Cram, Henry H. Crane, W. E. J. Gratz, C. P. Hargraves, E. Shurley Johnson, Mrs. J. Thoburn Legg, Miss Sallie Lou MacKinnon, J. E. Marvin, E. L. Mills, T. Otto Nall, Mrs. Grace Sloan Overton, Malcolm Pitt, H. P. Sloan, Horace G. Smith, Thomas Stafford, O. G. Starrett, H. P. Van Dusen, A. W. Wasson, Miss Margaret Wrong.

Committee on Nominations and Procedure.—The following persons were elected the Committee on Nominations and Procedure: Bishop Charles W. Flint, Bishop Matthew W. Clair, Bishop R. J. Wade, I. D. Harris, Roy O. Hills, A. J. Loeppert, G. W. Lewis, Arthur B. Hatcher, Miss Florence Hooper, Arthur Stock and H. W. Boyd.

Welcome From Dr. Henry H. Crane, Pastor of Central Church.—Dr. Henry H. Crane, pastor of Central Church, welcomed the Board to Detroit. He introduced Dr. E. Shurley Johnson and Dr. Oscar G. Starrett, his associates.

Introduction of Bishop and Mrs. Edgar Blake.—Secretary Diffendorfer presented to the Board Bishop Edgar Blake, Bishop of the Detroit Area, and Mrs. Blake.

Introduction of Visiting Bishops.—Secretary Diffendorfer introduced to the Board Bishops Arthur J. Moore and William C. Martin, Bishops of the former Methodist Episcopal Church, South, and Bishop J. C. Broomfield of the former Methodist Protestant Church.

Report of the Treasurer.—The reading of the Treasurer's Report was begun by Associate Treasurer Sutherland. Treasurer Ehnes concluded the reading of the Report.

At the conclusion of the reading of the Treasurer's Report Secretary Diffendorfer, on a matter of personal privilege, said: "This is the sixteenth Annual Report from our Treasurer, Dr. Ehnes. For thirty-two years he and I have been associated in intimate fellowship, for twelve years in the Missionary Education Movement, he as editorial secretary, I as educational secretary; for four years we were associated with Bishop Wade in the Committee on Conservation and Advance, and now sixteen years in the Board of Foreign Missions.

"One of the most impressive experiences of my early life occurred in the spring of 1898, when I went from a little country village in Ohio to Delaware to make arrangements to enter Ohio Wesleyan the next fall. The biggest event of the Commencement Week was a reception to Morris W. Ehnes and his fiancée, members of the graduating class about to go to Africa as missionaries. One thousand representatives of the faculty, students, and townspeople gathered in the Y.M.C.A. to pay tribute to Morris Ehnes, who had been a leader in the religious, scholastic and athletic life of the University.

"After his health broke in pioneer missionary work in Africa, Morris Ehnes came back and served the Church in America in many capacities. In 1924, when it was necessary to re-establish the financial credit of the Board, I went to him and asked him to become the Treasurer.

"I want at this time in reviewing the thirty-two years of association with Morris W. Ehnes to pay tribute to his integrity, sound judgment and companionship in office. It is a very unusual thing that in the sixteen

years of his management of the financial affairs of this Board never once has there been the slightest question of his integrity or anything that was put down in his reports. If the Board enjoys the confidence of the Church on the financial side at the present time, as I believe it does, it is due to my friend here to whom I am glad to give this word of appreciation." (Prolonged applause followed this tribute.)

Bishop R. J. Wade said: "May I simply add my personal word to what has been said and move that appropriate mention be made of this tribute to Dr. Ehnes in the minutes of this meeting."

Treasurer Ehnes expressed his gratitude to Secretary Diffendorfer and the Board for their generous appreciation of his services.

IT WAS VOTED to refer the Treasurer's Report to the Committee on Treasurer's Report.

Introduction of Visiting Bishops.—Bishop Charles C. Selecman and Bishop William W. Peele of the former Methodist Episcopal Church, South, were introduced to the Board.

Report of Corresponding Secretaries.—Secretary Shaw began the reading of the Report of the Corresponding Secretaries, which was continued by Secretary Diffendorfer.

Report of the Committee on Nominations and Procedure.—Bishop Charles W. Flint, Chairman, requested Dr. A. J. Loeppert, the Secretary of the Committee on Nominations and Procedure, to present the report of the Committee.

The Committees for the Annual Meeting as nominated were then elected. (See page 9.)

Privileges Extended to Guests of the Board.—IT WAS VOTED to extend to Bishops of the former Methodist Episcopal Church, South, and the Methodist Protestant Church, and to executive officers of benevolence boards and agencies of The Methodist Church, privileges of the floor and of attendance at committee meetings.

Greetings to Members of the Board Detained at Home on Account of Illness.—IT WAS VOTED that the Secretaries send the greetings of the Board to the following members who were unable to attend because of illness, either of themselves or of members of their families: Bishop Eben S. Johnson, Bishop George A. Miller, Bishop Herbert Welch, Dr. John Langdale, Dr. Wallace MacMullen, Dr. Victor Mills, Dr. J. S. Ladd Thomas, Mr. Robert Diefendorf, Mr. H. S. Wilson.

Benediction.—Bishop McConnell pronounced the benediction.

FIRST DAY—AFTERNOON SESSION

December 2, 1939

Devotions.—At 2 p.m. the Board reconvened at the call of Bishop McConnell, and sang Hymn 475, *O Zion haste, thy mission high fulfilling*. The Rev. F. E. C. Williams, missionary of the Board to Kongju, Chosen, led the Board in its devotions by reading passages from the Old and New Testaments and offering prayer. The Board sang Hymn 479, *Jesus shall reign where'er the sun*.

Report of Corresponding Secretaries Concluded.—Secretary Diffendorfer continued reading the Report of the Secretaries. In connection with the reading of the section on "Methodist Work in War-Torn Europe," Bishop Wade was asked to make a brief statement. He said that it is his intention if at all possible to return to his Area after the middle of January. He continued, "I want to thank you for that Copenhagen meeting—for making it possible to have that significant gathering. At least for a short period of time all thought of tension and war was cast aside. I bring you greetings from Bishop Nuelsen and Bishop Melle. In Finland we have two Annual Conferences, one using the Finnish language and one the Swedish. There is a constituency there of 10,000 people having three hospitals, three homes for the aged, and four homes for children. Our work has been very evangelistic and truly successful. We have fine churches in Finland—they are located in cities which are being bombed in these recent hours. Their fear for years has been Russia. What might happen if the puppet Russian government is forced to rule the land we do not know. Probably our open work as a church would be wiped out.

"With reference to Sweden, where we have 150 churches and a fine, strong Conference, they are under the fear complex of Russia and Hitler.

"But because these people have the spirit of Methodism they will stand true to the faith. I hope you can send a word of cheer and sympathy to our brothers in Christ there."

Associate Secretaries Donohugh and Cartwright assisted in reading the paragraphs in the Secretaries' Report covering their fields of administration.

Dr. John H. Race, Vice-President of the Board, presided.

In connection with the report on the South American schools, Bishop Arthur J. Moore stated, "When I visited your schools in South America I brought home with me a very fixed conviction that all your efforts in men and money are eminently worth while."

Secretary Diffendorfer concluded the reading of the Report, asking all present to stand for the reading of the "Summons" from the Madras Meeting of the International Missionary Council, December 12-27, 1938.

Dr. John R. Mott said, "As Chairman of the International Missionary Council there have passed before me first and last the reports of some 300 Protestant missionary agencies, including all the major boards on both sides of the Atlantic. I regard this Report as somewhat remarkable—my only wish would be that we had to place by its side the reports of the Southern Board and the Methodist Protestant missionary agency. If we did I am sure it would deepen the impression made upon every man and woman here. I begin to see increasingly why we are united at *this* time. I do not know of another Protestant society of whom I would say that they cover all continents and are in as close touch with so many movements of world importance as are our Methodist forces. I was impressed by the fact of the awareness of this Report of the currents of thought and feeling that are sweeping over the nations. I was impressed by the relationships which our Church has to other Christian bodies and

the constructive forces including various governments which the Report shows. This Report lifts us up onto a mountain top and at the same time it sounds some warnings—it also sounds some impressive challenges. The Report is shot through with challenge. I tremble, Mr. Chairman, when I think of what will happen if the members of the Board this particular year do not take up the obligations thus laid upon us. This Report to a remarkable degree affords what I would call an authentic lead for the most fateful period that Protestant missions have ever faced. Thank God we have here a sense of direction and a sense of mission, and we have a feeling of companionship that we go out into this impossible task not alone but together."

Resolution of Dr. L. O. Hartman.—Dr. L. O. Hartman offered the following resolution and moved its adoption:

WHEREAS: We believe that uncounted millions of the common people in all the nations of the world in this tense hour are anxiously hoping and praying that some way may be found speedily to end the present conflict in Europe, and

WHEREAS: The President of the United States has frequently expressed the desire for peace and for a peace achieved through non-political effort, and

WHEREAS: We believe that Herbert Hoover, a Quaker, who, by reason of his internationally known record as a director of relief for European nations following the first World War, is the one international figure eminently qualified to call the leaders of Europe to a reconsideration of the tragic steps already taken and to a vivid realization of the ruin which lies just ahead if the war is continued,

RESOLVED: That we, the members of the Board of Foreign Missions of the Methodist Episcopal Church, respectfully request President Franklin Roosevelt to appoint a special commission of which Herbert Hoover shall be chairman to endeavor to effect a speedy truce in this bloody conflict and to summon a peace conference of representatives of the warring nations.

After discussion, IT WAS VOTED that this matter be referred to the Committee on Resolutions for report at a later session of the meeting.

Reference of the Report of the Secretaries.—IT WAS VOTED to receive the Report of the Corresponding Secretaries and refer it to the appropriate committees.

Election of Dr. L. O. Hartman to Committee on Resolutions.—IT WAS VOTED that Dr. L. O. Hartman be made a member of the Committee on Resolutions.

Address by Mr. Charles H. Fahs.—Secretary Diffendorfer introduced Mr. Charles H. Fahs, Director of the Missionary Research Library, New York City, and Honorary Manager of the Board of Foreign Missions, who spoke on "Personal Observations in Japan, Korea and China."

Adjournment.—After benediction by Bishop Titus Lowe, the Board adjourned to meet in committee session.

FIRST DAY—EVENING SESSION

December 2, 1939

Devotions.—Dr. John H. Race called the meeting to order at 7:30 p.m., and announced that the devotions would be led by the Rev. J P Hauser, missionary of the Board in Mexico City, Mexico. The Board united in singing Hymn 483, *From all the dark places*. Mr. Hauser read

a scripture lesson from the Acts of the Apostles and made a short address. The devotional service was concluded by prayer.

Introduction of Guests.—Secretary Diffendorfer introduced Dr. Thomas Stafford, Executive Secretary of the Board of Pensions and Relief, and Miss Margaret Wrong, Secretary of the Africa Committee on Christian Literature.

Address by William Watkins Reid.—Secretary Diffendorfer introduced Mr. W. W. Reid, Publicity Director of the Board, who spoke on "Asia and Africa Through the Eyes of the Publicity Director of the Board."

"Methodists United for Action" by Dr. John R. Mott.—Dr. W. G. Cram stated that the former Methodist Episcopal Church, South, had chosen for its Mission Study book this year the volume, "Methodists United for Action," by Dr. John R. Mott. Inasmuch as the book deals with the missionary activities of all the agencies in the uniting Methodist Churches, both general and women's, home and foreign, and inasmuch as it contains the most profound convictions of Dr. Mott concerning the work the Methodist Church should undertake in these troubled days it is hoped that the book may have wide reading and study throughout the entire Church. Copies of the book were distributed to the members of the Board.

Adjournment.—The Board adjourned to meet in committee session.

SECOND DAY—MORNING SESSION

December 4, 1939

Devotions.—Bishop McConnell called the meeting to order at 9 a.m., and introduced the Rev. E. M. Rugg, missionary of the Board at Raewind, Punjab, India. The Board united in singing Hymn 484, *From Greenland's icy mountains*. Mr. Rugg read a few verses from St. Paul's letter to the younger churches and gave a devotional address.

Report of the Committee on Examination of the Daily Journal.—The Rev. C. L. Wallace, the Chairman of the Committee on the Examination of the Daily Journal, reported that the Committee had reviewed the Journal and found it in order.

IT WAS VOTED to approve the report of the Committee.

Introduction of Guests.—Secretary Diffendorfer presented Dr. Horace G. Smith, President of Garrett Biblical Institute. Dr. Smith is also Chairman of the Chicago Personnel Committee. Dr. Malcolm Pitt, Dean of the Hartford School of Missions, and former missionary of the Board to India, and Dr. Charles Boss, Jr., Secretary of the World Peace Commission, were also introduced.

Invitations to the Board for the Annual Meeting Next Year.—A letter from Dr. Albert E. Day, pastor of the First Methodist Church of Pasadena, California, was presented, inviting the Board of Missions and Church Extension to hold its Annual Meeting in 1940 in Pasadena. Bishop Titus Lowe brought an invitation to hold the first meeting of the new Board of Missions and Church Extension in Indianapolis.

IT WAS VOTED to refer these invitations to the Executive Committee.

Greetings From the Board of Home Missions and Church Extension.—The following letter from Dr. E. D. Kohlstedt, Executive Secretary of the Board of Home Missions and Church Extension, was read:

Philadelphia, Pa., December 1, 1939

Dr. Ralph E. Diffendorfer,
c/o Dr. Henry Crane,
Central Methodist Church,
Detroit, Michigan.

DEAR DR. DIFFENDORFER:

You will rejoice with us over the fact that this last regular Board of Home Missions and Church Extension Annual Meeting was one of our most worth while sessions in many years. Not only our Department and Bureau heads, as well as Mission Superintendents, but every participant in the program, made a constructive contribution toward an exceedingly enriching session.

It is heartening to report that, with our longstanding Deficit liquidated and many related problems simplified, the meeting was closed on a high optimistic note and we look forward to the consummation of our new organizational relationships with an unflinching faith in the future of Methodism's missionary program at home and abroad.

I am requesting Bishop E. G. Richardson to serve as our official visitor at the Annual Meeting of the Board of Foreign Missions in December and extend cordial greetings to my Secretarial Colleagues, the entire staff and membership of said Board.

With kindest personal regards, I am

Cordially yours,

(Signed) E. D. KOHLSTEDT.

Bishop E. G. Richardson, President of the Board of Home Missions and Church Extension, said that the Board at its meeting in Philadelphia was looking forward with anticipation to the time when all the missionary work of the Church would be united in one Board.

Adjournment.—The Board adjourned to meet in Committees until 10:30 a.m.

The Board Re-Convened.—At 10:30 a.m. Bishop McConnell reconvened the Board.

Report of Committee on Resolutions.—Bishop G. Bromley Oxnam, Chairman of the Committee on Resolutions, presented the following resolution, which was adopted:

WILLIAM E. SHAW

The Board of Managers of the Board of Foreign Missions desire to place in the Journal of the one hundred and twenty-first Annual Meeting, a tribute to the services of the Rev. Dr. William E. Shaw who, while continuing as Corresponding Secretary of the Board until the General Conference, has also assumed duties as President Elect of Illinois Wesleyan University at Bloomington, Illinois.

Dr. Shaw was elected one of the two Corresponding Secretaries by the General Conference of 1936. He brought to the office a remarkable experience as a pastor and district superintendent, and an unexcelled devotion to the cause of foreign missions. His visitation to China and Korea in 1930 and the fact that his sister for forty-six years was a missionary to China, were strengthening factors to his interest in world evangelism. During his pastorate at First Church, Peoria, Illinois, for

twenty-two years, the Centenary and ensuing World Service movements received inspiring leadership and the record of the church for missionary giving ranked among the highest in Methodism. His service in six General Conferences preceding his election as Corresponding Secretary, and his membership among the managers of this Society since 1924, gave him unusual preparation for these new responsibilities.

In his work as Corresponding Secretary he has shown characteristic good judgment, kindly demeanor and unceasing diligence. In his public presentations of the cause before Annual Conferences, congregations and other assemblies he has emphasized the spiritual meanings of foreign missions and the spiritual renewals which came to local churches through their loyalty to that cause as well as the other agencies supported by World Service benevolences.

The Board of Managers is grateful that his time and services as corresponding Secretary will continue until the next General Conference.

We congratulate Illinois Wesleyan University upon the election, in a time of emergency and likewise of opportunity, of such a strong and wise leader whose name is a synonym for confidence and ability throughout Methodism.

Address by Miss Margaret Wrong.—Associate Secretary Donoghue introduced Miss Margaret Wrong, Secretary of the Africa Committee on Christian Literature, who addressed the Board on "Carrying on in War Days."

Introduction of Mrs. Grace Overton.—Secretary Diffendorfer introduced to the Board Mrs. Grace Sloan Overton, Evangelist and Lecturer, who had spoken at the mass meeting for women on the preceding Sunday afternoon.

Address by Professor Henry Pitney Van Dusen.—Bishop McConnell presented Dr. Henry Pitney Van Dusen, Roosevelt Professor of Systematic Theology, Union Theological Seminary, New York City, who gave an address on "The Christian Movement in Today's World."

Report of Committee on Resolutions.—Bishop Oxnam presented resolutions from the Committee on Resolutions, which were adopted as follows:

CONFLICT IN EUROPE

WHEREAS Uncounted millions of the common people of all nations in this tense hour are anxiously hoping and praying that some way may be found speedily to end the present conflict in Europe, and

WHEREAS During the past few days the whole situation has been tragically intensified through the atrocious invasion of Finland by Soviet Russia, and

WHEREAS The President of the United States has frequently expressed the desire for peace and for a peace achieved through non-political effort, and has repeatedly made practical attempts to bring about an understanding among the warring nations,

RESOLVED That we, the members of the Board of Foreign Missions of the Methodist Episcopal Church, respectfully request the President to make still another effort to achieve peace, and suggest that he appoint a special commission which shall endeavor to effect a speedy truce in this bloody conflict and summon a peace conference of representatives of the warring nations.

We further suggest that Mr. Roosevelt invite Mr. Herbert Hoover to be his personal representative in these negotiations. Everyone knows that his Quaker affiliations and experience in the administration of European war relief eminently qualify Mr. Hoover for this mission.

WAR IN CHINA

The war in China has entered its third year. Tragic loss of life and destruction

of property continue. Unparalleled suffering is the lot of millions. Methodists of the United States of America respectfully call upon the Government to inform Japan in a firm and friendly way that the people of this nation entertain the earnest hope that hostilities may speedily be brought to an end. Methodists pray for a cessation of conflict. The Board of Foreign Missions requests its Secretaries to convey this resolution to the President of the United States and the Secretary of State, and to send copies of this expression to the Foreign Missions Conference of North America.

Adjournment.—The Board adjourned after benediction by Bishop A. P. Shaw.

SECOND DAY—AFTERNOON SESSION

December 4, 1939

Devotions.—The Board convened at 2 o'clock, and Mrs. H. E. Taylor, missionary of the Board to Old Umtali, Southern Rhodesia, Africa, led the devotional service. Hymn 147, *Ask ye what great thing I know*, was sung. After reading Matthew 16: 24-26, Mrs. Taylor gave a short address. The Rev. H. E. Taylor offered prayer.

Report of the Woman's Foreign Missionary Society.—In the absence of Mrs. Thomas Nicholson, the President of the Woman's Foreign Missionary Society, Mrs. J. W. Masland, Treasurer, presented the report of the Society as follows:

Greetings from the Woman's Foreign Missionary Society to the Board of Foreign Missions.

Today the Society stands at the threshold of a new adventure in our missionary enterprise. Behind us are seventy years of adventure—seventy years of opening doors—of entering new fields—of laying foundations—of seed-sowing and watering. Although many major problems are yet unsolved, we take up our work for 1939-1940, feeling that women in the new Methodist Church face great opportunity for service. As a united woman's group, we will be working in closer harmony with the general boards of the Church and are grateful for the increased avenues of service that are now extended to women in the new Church.

Just as no one can win a race looking backward, we realize that we must not emphasize remembrance but revelation, and the resolution to press on to these greater activities.

We are happy to report receipts from the Branches of \$1,347,025.23 and from miscellaneous sources \$168,795.94—a total of \$1,515,821.17 for the year ending October, 1939. The amount from the Branches is an increase of \$26,149.63 over receipts of the previous year, but the total we report shows a decrease of about \$45,000 compared to last year. During the past several years we have been receiving funds from sales of properties in foreign lands, which we have used as refunds to the General Treasurer for advances made to Branches for current work when collections did not equal the appropriations. \$75,500 was received this year and \$121,000 in 1938 from this source. This one item more than offsets the decrease in total receipts this year.

The Seventieth Anniversary program of the past three years has brought us increased membership, organizations and gifts totaling \$406,000 over regular appropriations which has been applied to the account "Advance to Branches," and to the overdrafts in the payments of annual premiums on the Insurance Policies to provide retirement allowances when our present active missionaries are ready to retire. Towards the anniversary goal of \$490,000, the \$406,000 received was raised by 73-\$1,000 gifts, more than 1,000-\$70 gifts and the balance in \$5.00 gifts. We fell short of the goal in \$5.00 gifts, so this account is open. The \$84,000

still to be raised is needed in the plan for retirement provision for our active missionaries.

The reason for the raising of money, for the cultivation of interest, for rejoicing in accomplishments, is always that more ambassadors may be sent to carry the "Imperishable Message." So we rejoice this year in the sending of nine newly commissioned missionaries to their fields of labor; 43 new recruits in all have entered our ranks in these three anniversary years.

The appropriations for the new year are worked over carefully by the members of the Foreign Department at their annual meeting (one secretary from each of the eleven Branches working with the chairman, recording secretary and treasurer), and these amounts are presented to the General Executive Committee for adoption. At Pasadena, Branch by Branch, the Corresponding Secretary and the Home Base Secretary came forward, one announcing the amount for which the Branch would be responsible, the other giving the Scripture verse of faith or courage or challenge which would be their guiding star. It was inspiring to see these women pledging themselves and the women of their Branches to do what seems the impossible. Again it brought to many minds the claim of our former President, Mrs. McDowell, that "The Woman's Foreign Missionary Society majors in the impossible." The sum total pledged was \$1,336,400. Representatives of the fields to which this money will go came to the platform, each in the costume of her field, to stand with the secretaries whose pledge had been made, and while the amounts to be distributed to the various countries were announced and voted as the responsibility of the Society for 1940. How heart-thrilling, how *reverent*, money is, when it is consecrated before ever it is found, which is blessed before it is spent, and which never returns to us void.

For work in foreign lands we are pledged to raise from October 1, 1939, to October 1, 1940.....	\$1,083,479.67
Interdenominational & Interboard grants.....	9,674.00
Allowances to retired missionaries.....	57,200.00
For annual premiums on insurance policies to provide retirement pensions when due.....	43,039.65
Administration, promotion and cultivation administered by General Treasurer and Branch Treasurers and 11 depots of literature supplies	109,317.41
Branch reserves for emergencies	33,689.27
Total	\$1,336,400.00

The appropriations for foreign lands by Conferences are attached.*

The tentative plans for woman's work in the Methodist Church and the proposed set-up of the Woman's Division for Christian Service, were carefully considered and discussed. Much time was given to this subject which involves every phase of the work of all the women in the local church and also the work of all the other age-groups of our missionary organizations.

The whole consideration was deemed most profitable although at the present time, pending the decisions of ad interim committees and of General Conference, no definite statement can be made to the constituency. We are assured, however, that just as soon as the necessary decisions are made and authority is given, very definite word regarding the next steps to be taken in re-organizing woman's work will be sent to all local groups. Until such time the urgent admonition from our Society is *HOLD STEADY!* We, therefore, have already sent a communication to our Field Treasurers, with the following statements:

"You will be happy to know there are no unexpected changes in our appropriations for 1940. All Branches reported at Executive meeting they had paid all appropriations in full—of course using exchange gains in some countries to cover losses in other countries.

"The Woman's groups of the Ad Interim Committee meeting in Nashville in

*See p. 23.

November, 1939, have now agreed the total appropriation for all our combined work is to be undertaken for 1941 together. We are each carrying separately the appropriations for 1940 as we did for 1939. We are counting on the women in the auxiliaries to maintain their high standard of giving.

"We have further jointly agreed that salaries are not to be reduced for any group. We *aim* to level basic salary scale up to the highest now being paid by any of our groups, but that will take time to accomplish. We also pledge to continue the retirement provision program now in operation by each Society both for its present retired and active missionaries. After the real unification takes place, there may be a change in our provision for retirement for subsequent new missionaries.

"The experiences in the joint committees and sub-committees have proved to us there is the same devotion of purpose and consecration by the women in each of our groups. We all approach our united work with a deep appreciation of faith as well as an appropriation of funds for a new and united venture.

"Continue to carry on for 1940 as in the past. We are not yet a united Board of Missions. General Conference to be held in Atlantic City next April will take the final action. We hope we will 'make haste slowly,' and will let you know if there will be changes in policy before 1941. Until such word comes from the General Executive Committee of the Woman's Foreign Missionary Society, please continue to hold your status quo. This applies to organization, administration of funds, and all the work of the Woman's Conferences on the field.

"This is an official letter, authorized by the Foreign Department in its actions at Pasadena, to be sent immediately following the Joint Ad Interim Committee meetings at Nashville."

The outstanding achievement of 1939 is no doubt the new World Federation of Methodist Women. The Society, in response to the leadings of the spirit ten years ago, adopted plans which have ripened at this meeting into the World Federation of Methodist Women, which aims to bring into fellowship in a common crusade the four million women of United Methodism. The purpose of this host of women of all lands and races is "To know Christ and make him known." When the plan was initiated, we did not know its consummation would coincide with the union of Methodism in this country.

At the Pasadena meeting there were representatives from twenty-eight countries who signed the constitution of the World Federation on behalf of their national organizations. These representatives of other nations reported the work of their missionary societies. Stirring stories were told of the devotion and sacrifice of women to the missionary enterprise. In Japan-controlled North China, little children have made during the past year 652 gifts for children of India. Indian women have paid the support of a Bible woman in China. Korean women have supported scholarships in India. Japanese women have maintained work in Manchuria and their own islands. The seven nations of the Scandinavian unit have sent missionaries to Korea, South Africa, North Africa and India. They presented Mother Society with two missionary homes at this meeting. Central Europe, in the midst of political upheaval and terror, has been true to obligations to their missionaries in Korea and Sumatra. Mexico, South America, the Philippines all have been doing heroic work. In a world torn by dissension, evil ambitions and destructive forces these women sense the unity of spirit and purpose which will be an increasing factor in building together "a world wherein dwelleth righteousness." No one can even dream the potentialities that reside in this new movement.

Mars is setting nation against nation but these Christian women clasp hands across national boundaries, saying thereby, "We are not divided, all one body we." Herein lies hope for our world.

The Woman's Foreign Missionary Society in name only is bidding the church farewell; its members are taking on a new name—that of the Woman's Division of Christian Service, a division of the Board of Missions and Church Extension of the Methodist Church.

The identity we bring to the Board will not sink from sight in the Union. Rather we propose that the united experience of each of us shall forge a new and

compelling purpose; only so shall the parts of the whole achieve together the greater things we expect.

Appropriations of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1939

Angola	\$6,688.00	Missionaries and Current	
Rhodesia	19,538.00	Work	\$1,030,532.67
Southeast Africa	7,383.25	Taxes, Central Treasurers'	
Burma	17,767.13	Expenses, Fire Insurance,	
Central China	31,546.88	Exchange, etc.	16,300.00
Foochow	42,428.25	Library Service	725.00
Hwa Nan College	15,156.00	Junior Thank Offering for	
Hinghwa	19,877.50	China	6,285.00
Kiangsi	41,783.00	Young People's Thank Of-	
North China	53,626.75	fering for India	13,705.00
West China	43,787.50	Union Colleges	10,460.00
Yenping	9,965.63	Miss Nowlin's budget in	
Christian Literature Society		China	1,220.00
in China	610.00	Interest on Endowments..	4,252.00
Bengal	23,925.50		
Bombay	27,708.38		
Central Provinces	35,986.65		
Gujarat	27,870.80		
Hyderabad	24,767.50		
Indus River	18,322.50	Total to the field.....	\$1,083,479.67
Madar Sanitarium	4,865.00		
Isabella Thoburn College..	18,258.75	Interdenominational and	
Lucknow	37,129.07	Interboard Grants	9,674.00
North India	76,953.50	Allowances to Retired Mis-	
Northwest India	53,213.50	sionaries	57,200.00
South India	42,529.00	Towards annual premiums	
General	1,785.00	to insurance policies to	
Japan	86,436.65	provide retirement pen-	
Korea	75,040.50	sions when due	43,030.65
Ewha	22,389.00	Administration, promotion	
Malaya	31,391.38	and cultivation adminis-	
Philippine Islands	30,120.50	tered by General Treas-	
Sumatra	7,193.35	urer and Branch Treas-	
Bulgaria	5,185.00	urers including literature	
Italy	1,047.50	and 11 Depots of Sup-	
North Africa	22,588.25	plies	109,317.41
Argentina	8,505.00	Branch reserves for emer-	
Uruguay	5,857.50	gencies	33,689.27
Mexico	24,805.00		
Peru	6,500.00		
		Total	\$1,336,400.00
	\$1,030,532.67		

The Million Unit Fellowship Movement.—Bishop F. T. Keeney, Director of the Million Unit Fellowship Movement, reported on the progress during the past year, and stated that the time is at hand for United Methodism to advance.

Statement by Dr. O. W. Auman, Treasurer of the World Service Commission.—Dr. O. W. Auman, Treasurer of the World Service Commission, reported on the income of World Service during recent months and commented on the financial outlook for the coming year.

Cablegram From Dr. T. Arvidson.—Secretary Diffendorfer read the following cablegram: "Sweden Methodism started collection for sufferers in Finland appeals for help which we are willing forward to both Conferences. Signed for Conference Board

Arvidson"

IT WAS VOTED to refer this matter to the Committee on Resolutions.

Report of Committee on Resolutions (Continued).—Bishop Oxnam presented the following resolutions from the Committee on Resolutions, which were adopted:

THE BOARD AND STUDENT TRAINING

We commend the high strategy of the Executive officers of this Board in the increasing emphasis they are giving to the importance of educating students in the world mission of the church, and we are impressed with the value of the direct approach to them on the campuses of America. Highly gratifying returns on this purpose and method have been recorded throughout the year. The student situation with respect to missionary interest has markedly improved and promises much for the future in the way of a missionary minded church. Your Committee would suggest that the officers of the Board earnestly consider the advisability of organizing a National Methodist Student Convention to give added impetus to this movement to capture and train students for the world task of the church.

RALPH E. DIFFENDORFER

At this last meeting of the Board of Foreign Missions of the Methodist Episcopal Church it is fitting that the Board should in proper resolution recognize the extraordinary services of Ralph E. Diffendorfer. In Dr. Diffendorfer, the Board possesses one of the ablest missionary leaders of the missionary forces of Christianity. It is not necessary here to set down individual items in the multiplied activities of this indefatigable and devoted servant of the Church. He has brought to his task a deep and abiding faith in the redemptive message of Jesus; a religious passion that drives him ever forward; an intelligent comprehension of his task based upon years of intensive study, wide travel, personal acquaintance with missionary leaders throughout the world and first-hand relationship to the field; a forward look that enables him to formulate policies for the future; a statesman's recognition that permanent reform is built upon historic foundation coupled with a full recognition of the fact that institutions like organisms survive as they adapt themselves to changing environment. He has, as an executive, been called upon to make heart-breaking decisions in a day of financial retrenchment, but has kept his faith and maintained his courage, when men of lesser strength would have broken. For his services to this Board, and through it to the Church and the Kingdom we here record our deepest gratitude.

NANKING THEOLOGICAL SEMINARY

In view of changed conditions in China, which afford a new and remarkable opportunity for diversified training of Christian preachers and other workers, such as has been set up in the program of the Nanking Theological Seminary, we respectfully recommend to the Board of Founders that they establish a larger and more comprehensive branch of that institution in West China.

CHURCH COMMITTEE ON CHINA RELIEF

Since the war still is going on in the Far East entailing unimaginable need for help in the ordinary life of the common people of China, and since the cessation of hostilities would not soon terminate such needs, we commend to our Methodist

Churches and people the appeal of the Church Committee on China Relief, and urge generous contributions to this cause.

Remittances for this worthy cause may be sent through the office of our World Service Commission, or the Board of Foreign Missions, and honor vouchers will be mailed to all donors.

FINLAND

The Board of Foreign Missions has been in Annual Session at the very time when the people of Finland have undergone distress, shock and loss. In view of the invasion we do hereby send to our Methodist people a special message of Christian love and sympathy.

Also we authorize the Corresponding Secretaries to make an appeal for assistance as it shall be found financial aid is needed to meet the emergency situation.

MALAYA HOME MISSIONARY SOCIETY

One of the most inspiring developments on the foreign field today is the Malaya Home Missionary Society. The young people composing this organization have taken upon themselves the responsibility of evangelizing some of the untouched areas of the Malaya Annual Conference. That the Society now has eight Batak missionaries and has had a budget of \$4,200 for 1939 is evidence of its vitality, and the record of work already under way, proof that it is actually functioning on the field. This new development in Malaya is in line with modern missionary policy which aims to develop self-supporting and self-propagating churches everywhere in the world. Your Committee hopes that the Malaya organization may be duplicated in coming years in many other fields.

JOINT COMMITTEE ON RELIGIOUS EDUCATION IN FOREIGN FIELDS

The increased effectiveness of the Joint Committee on Religious Education in Foreign Fields, promised by the forward looking action of the Uniting Conference, augurs well for the days ahead. Under the modification in plan made by the Uniting Conference, it seems certain that the good work of recent years in cooperative efforts carried on by the Board of Education and the Board of Foreign Missions, shall be improved upon in Methodism's new era. We are appreciative of the leadership of Dr. Wade Barclay in many of the enterprises being carried on mutually by the two Boards. We rejoice in the tangible evidence of new and deepened interest of Methodist young people in world fellowship, as manifested by increased support of the World Comradeship Plan by Epworth Leagues and youth organizations.

THE WORK OF MISSIONARIES

Missionaries have an essential message for the Church in the homeland, too, when, like the early apostolic missionaries, they are able to rehearse all that God has done with them, and how he has opened the door of faith to those who have not known the Good News.

These messages and contacts are an important part of missionary education. And our churches and people still need this inspiration and knowledge. But let us not forget that the missionaries' real assignment is to preach, teach and heal in the fields to which they have been sent, and we must make it possible for them to go again and visit the brethren in every city where they have preached the Word and see how they do.

We record our appreciation of the valuable service which our missionaries have freely rendered and are rendering in home cultivation.

APPRECIATION TO WORLD SERVICE COMMISSION

The special grant of \$85,000 to the Board of Foreign Missions by the World Service Commission, is a recognition of past needs, present opportunities and the careful administration by the Board of funds entrusted to its care. We express

our appreciation of this grant and pray that the Church may recognize the situation in its increased giving of large and small amounts.

W. W. REID

We commend the decision to send William Watkins Reid, the publicity Director of our Board, to visit some of the mission fields, as an evidence of the far-seeing wisdom of our executive group. Without doubt it is of vital importance that those connected with the promotion of our work should have the opportunity of making first-hand contacts with the field.

Mr. Reid's report of his journey attached to the report of the Corresponding Secretaries as Exhibit B, is a readable and colorful account of his journey revealing insights which came to him and making more vivid to the reader the actual status of our projects.

J. G. VAUGHAN

We recognize the twenty years of capable service of Dr. J. G. Vaughan as medical advisor of our Board and to him we express our appreciation. In that office and for six years in the Associated Mission Medical Office he has aided in the selection of our out-going missionaries, and has given invaluable counsel both to them and to our Board in matters of health.

WORLD SUNDAY SCHOOL ASSOCIATION

While the outbreak of the war in Europe has necessitated the postponement of the proposed convention of the World Sunday School Association which was to be held at Durban, South Africa, in July, 1940, we express our earnest hope that the original plans to hold such a convention on interracial lines in South Africa will be carried through as soon as normal conditions are restored.

SANTIAGO COLLEGE

We rejoice in the fifty years of service that have been rendered to the young womanhood of Chile by Santiago College and we request that the Secretaries of our Board convey to the Directora, Miss Elizabeth Mason, our congratulations on the great achievements of the past and our prayers and good wishes as the College enters upon a new period of Christian Educational service.

OTHER RESOLUTIONS

During the year the Advocates and Zion's Herald have continued to furnish the Methodist Church with news and articles from the foreign fields, and to help in the educational process of keeping the church aware of and alive to the enterprise of spreading the Gospel of building the Kingdom of God. We have deep appreciation of their good will and interest in this part of the church's work. We likewise acknowledge the helpful service of the editors of the church school publications and the Epworth Herald and their interest in our youth.

We appreciate the unusual courtesies extended by Bishop Edgar Blake, Dr. Eva and the local committee in providing for the comfort and convenience of the Board for this meeting. We acknowledge like courtesies on the part of Dr. H. H. Crane, his associates and the Official Board of Central Church.

The press of the City of Detroit has been generous in the recognition of the program and speakers of the sessions of the meetings, which has served to emphasize the spirit and missionary message of the church in this important industrial section of our country.

We express our thanks to all who participated in the excellent program. Especially we mention Miss Henrietta Gibson, pianist, and Miss Yoshika Saito, soloist. These services added largely to the completeness of the annual meeting.

We express our regret for the necessary absence due to illness of the following brethren: Bishop Eben S. Johnson, Bishop George A. Miller, Bishop Herbert Welch detained by the illness of his wife, Dr. John W. Langdale, Dr. J. S. Ladd Thomas, Dr. Wallace MacMullen, Dr. Victor G. Mills, Mr. Robert R. Diefendorf,

Mr. H. S. Wilson. We missed their words of counsel and the inspiration of their presence.

Committee on Appropriations.—Bishop Charles L. Mead, Chairman of the Committee on Appropriations, called upon the Rev. Roy O. Hills, Secretary of the Committee, to read its report. The Report was adopted as follows:

APPROPRIATIONS

In studying the suggestions submitted, the Committee was conscious of the fact that in a year of decreased income it is impossible to make many changes in the appropriations of previous years and still maintain our work on its present level, therefore, in the main the appropriations follow those of last year.

The amount available for regular appropriations on the basis of last year's income is \$936,244.68. It has been the custom in recent years to add to this amount income from permanent funds as it is an assured income. This year the amount to be added is larger than in previous years because there has been not only an increase in the principal of the permanent funds, but the Finance Committee has ordered the Treasurer to pay three and one half percent rather than three percent on those funds. The amount available from this source to be added to the amount received last year is estimated to be \$10,015.32. This makes a total for the regular appropriations of \$946,260, and we recommend that this be the total amount of the regular appropriations. The total amount available for conditional appropriations, based on last year's receipts, is \$481,101, and we recommend that that amount be appropriated. The total, therefore, which we recommend for regular and conditional appropriations is \$1,427,361.

The committee recommends the appropriation for interest and deficit of 1931 as contained in the suggested figures. We are persuaded that the interest appropriation is a careful estimate of the demands that will be made on this item for the year and we approve the proposal for the handling of the deficit of 1931 which carries with it the approval of an appropriation of \$12,000.

We recommend the appropriation of \$783,286 for the Missions. We rejoice in the slightly increased amounts that are available for the work, items A-F of the appropriations. We regret the necessity of appropriating one-half of the Emergency Fund for missionary support, but agree that it will be necessary to continue this policy for at least another year.

We recommend an appropriation of \$86,032 for administration, \$46,942 for informing the churches and \$5,500 for the Pfeiffer Reserve Pension Fund, a total of \$138,474. We noted that the Corresponding Secretaries in their report submitted a proposal which would complete the adjustment of salaries as ordered by the Board a year ago. The total appropriation of \$138,474 is \$4,500 less than the amount appropriated for these purposes last year and still provides for these adjustments.

We recommend the conditional appropriations as found on page 2 of the appropriation sheets with the addition of one item to be designated F. The item is for assignment by the Executive Committee if, and when received, \$14,808. With the necessary adjustments in the totals on page 2, this will bring the total appropriations in balance with the amount suggested, namely, \$1,427,361.

We recommend the adoption of the missionary salary schedule for 1940 as it appears on pages 10 and 11 of the sheets of suggested appropriations.

There was referred to this Committee two special items. One had to do with the Newman Trust Fund. We recommend an appropriation for 1940 of \$2,500 of the income from this trust fund for the usual purposes. The other item was a communication from the International Missionary Council calling attention to the dire distress facing missionaries of certain belligerent countries to whom no funds can now be remitted by their Mission Boards. The International Missionary Council is appealing to all Boards to help save these Missions as was done during the World War. The Committee could find no funds to appropriate for this purpose and refers the matter for sympathetic consideration to the Executive Committee with power.

The Committee desires to express its appreciation to the Secretaries, the Treasurer and the staff for the excellent manner in which they have prepared the suggested appropriations in such satisfactory detail.

[The Appropriations as adopted are printed on page 200.]

Resolution Providing for Fifteen New Missionaries.—Mr. William F. Bigelow read the following resolution and moved its adoption :

We, the undersigned laymen who have been privileged to serve Christ as members of this Board approach the close of our service with a feeling of keen regret that, during our terms, it has been necessary for the Board to curtail its work so drastically in so many fields. We are particularly concerned about China, where Buddha is driving our Christ back and back, and we, as Christians, are not accepting the challenge as we should. Our missionaries in China now number only about one-third of pre-depression days. It is not the fault of the missionaries that they are not there; we at home have called them back, insisting that the book of the story of Christ be closed, or half closed, in many areas.

Now, we think the time has come for this Board not only to call a halt in its retreat, but to begin our advance, to say to United Methodism, "The story of salvation through Christ is as much worth telling today as it ever was; we're going back to tell it." We, therefore, propose that the Secretaries of this Board be authorized and instructed to send to China during 1940 not fewer than ten nor more than fifteen missionaries including their wives, if these are not in the missionary category. We, further, propose that the funds for the transportation and maintenance of these missionaries be taken from the Permanent Fund of the Board, and that this undertaking be on a five-year basis.

There are, we understand, in the Permanent Fund, approximately one-half million dollars not restricted by donors. In other words, this sum can be used by the Board as it sees fit. The Board put it into the Fund; the Board can take it out. However, our proposal contemplates the use of a very limited amount of this money the first year and slightly more than \$100,000 for the full five years. It is estimated that \$21,000 will provide for the transportation and maintenance for a full year on the field of fifteen missionaries. Can we afford to hinder God's work for so small a sum as that?

But, it will be objected, the purpose of this Permanent Fund is to provide income for current work. The sum we propose to use is at the present time providing a little over \$600 a year. In other words, for a loss in income of \$40 this Board can send a missionary to the field and keep him there a full year. But the Board will not have to lose that income. Send the word out to the Church that we are going back to the battle line where our Christ so badly needs help, and you can forget the interest loss; we think you can even forget the principal. We laymen are waiting for something to stir us, for someone to lead us. We look to this Board to do both. Give us an opportunity to put living messengers of God out on the field at \$40 a head and see what we will do.

The question of what will happen to the principal will be raised. It may be lost; we do not deny that, but if we can't trust God for a few thousand dollars' worth, He shouldn't be trusted at all. Besides, how do we know that if we hold on to this money now, we won't lose it all later? Its earning power has been cut in two in the last ten years. It may be cut again. Even our capital may be taken from us. The best safeguard against that is a militant Christianity. Let's plunge on Christ; lose all or gain all with Him.

HANS J. ROAN
R. B. SPENCER
C. D. BALDWIN
JAMES R. JOY
FLORENCE HOOPER
W. F. BIGELOW

IT WAS VOTED, that the Resolution be referred to the Committee on Appropriations and the Committee on Treasurer's Report with the request that it be given careful consideration and recommendations be brought back to the Annual Meeting

IT WAS VOTED to refer to this joint committee the question of the possibility of paying the debt of the Board from Permanent Funds.

IT WAS VOTED that W. F. Bigelow be added to this Joint Committee, with all rights and privileges of the committee for the purpose of consideration of these two matters.

Introduction of Dr. Hiel Bollinger.—Secretary Diffendorfer introduced Dr. Hiel Bollinger of the Department of Student Work and Wesley Foundations of the Board of Education.

Adjournment.—The Board adjourned after benediction by Bishop McConnell.

THIRD DAY—MORNING SESSION

December 5, 1939

Devotions.—At 9:15 Bishop McConnell called the meeting to order and introduced the Rev. Harry R. Caldwell, missionary of the Board in Fukien, China, who conducted the devotional service. For this a special worship service of prayers and hymns and litany had been prepared.

Report of Mr. C. Rogers Woodruff.—Mr. C. Rogers Woodruff, Assistant Treasurer of the Board, who had just returned from a four months' tour of Panama and South America, made an address on our Latin-American schools.

Report of Committee on Examination of the Journal.—The Rev. C. L. Wallace, Chairman of the Committee on the Examination of the Daily Journal, reported that the Journal had been examined and found correct.

IT WAS VOTED to approve the report of the Committee.

Examination of the Daily Journal.—IT WAS VOTED that the Minutes of this session be passed after reading by the Secretaries, and that the editing and publishing of the Journal be referred to the Secretaries.

Report of Committee on Treasurer's Report.—Bishop R. J. Wade, Chairman of the Committee on Treasurer's Report, called upon Mr. C. D. Baldwin to read the Report, which was adopted as follows:

We express our deep gratitude for the fact that the Board closed a difficult year with the financial situation so well in hand. It is truly significant that at a time when many expected a large current deficit for the year which closed October 31st, our Board has really reduced its obligation by approximately \$60,000. This encouraging result has been brought about largely by the very wise planning of the Committee on Finance and the deep concern of the Treasurers and the Secretaries.

Those who have prepared the report of the Treasurers deserve the highest commendation of this Board for the concise and comprehensive form in which it is presented. We also are grateful for the evidence that economy and foresight have been exercised in all matters pertaining to the financial operation of the Board.

The report of the auditors, Messrs. Lybrand, Ross Bros. & Montgomery, gives

ample evidence that all accounts are carefully and properly kept. This report is in every way detailed and clear cut.

We mention with interest the splendid showing in annuities and legacies for the year. While not as large as in the previous year it is yet significant. We believe that increased cultivation through the church papers will bear fruit. The careful way this matter has been handled by our executives is to be commended. We strongly urge a continuance of this feature of the work of the Board. The procedure taken with reference to this annuity fund and also to the permanent fund indicates great care and a high degree of wisdom. We most heartily recommend a continuance of a conservative policy in the management of all annuity, permanent, trust and semi-trust funds.

We note with deep satisfaction the response from the churches on the October appeal. This reveals the fact that the people called Methodists do care and will share when they are adequately informed. The October income this year for World Service on apportionment receipts was \$63,334.22 more than in October, 1938.

(1) We commend the policy of the committee on finance in employing an investment adviser to review quarterly our portfolio of stocks and bonds.

(2) And the policy of paying a fixed remuneration to such investment adviser, which remuneration is not dependent on or related to the switching, exchange or substitution of securities.

(3) And the policy of diversifying our security holdings according to a planned percentage basis calculated to achieve the best possible stability in these uncertain days.

While there is ample reason for rejoicing at this time for the financial condition that enables us to note progress, we would yet remind ourselves that the Board still carries a burden of debt. May the day be hastened when all debts and deficits are cleared away so that the Board may go forward unhampered in the Kingdom task. We record our belief that under the able direction of our committee on finance, the devotion of our Treasurer, Morris W. Ehnes; the Associate Treasurer, George F. Sutherland; the Assistant Treasurer, C. Rogers Woodruff; and the Accountant, Kenneth MacKenzie, that glad day may not be far distant.

Report of Special Committee on the Resolution of W. F. Bigelow.—Bishop Charles Mead called on Mr. W. F. Bigelow to read the report of the special committee on the resolution for providing for new missionaries for China. The resolution was as follows:

RESOLUTION PROVIDING FOR TEN NEW MISSIONARIES

We, the undersigned laymen who have been privileged to serve Christ as members of this Board, approach the close of our service with a feeling of keen regret that, during our terms, it has been necessary for the Board to curtail its work so drastically in so many fields. We are particularly concerned about China where Buddha is driving our Christ back and back and we, as Christians, are not accepting the challenge as we should. Our missionaries in China now number only about one-third of pre-depression days. It is not the fault of the missionaries that they are not there; we at home have called them back, insisting that the book of the story of Christ be closed, or half closed, in many areas.

Now, we think the time has come for this Board not only to call a halt in its retreat, but to begin our advance, to say to United Methodism, "The story of salvation through Christ is as much worth telling today as it ever was: we're going back to tell it." We therefore propose that the Secretaries of this Board be authorized and instructed to send to China, during 1940, ten (10) missionaries, preferably five married couples. We further propose that the funds for transportation of these missionaries, their maintenance on the field, and their return home be secured by an appeal to a selected list of laymen, rather than through a general appeal to the church. However, we feel that the mission-

aries must be sent if this Board is to remain true to its mission, and if the amount needed is not secured by contributions, we propose that it be supplemented by a sum withdrawn from undesignated funds in the Permanent Fund of the Board.

This undertaking should be, as we have said, on at least a five-year basis, and should be underwritten for that period by this Board. That is not so serious as it may sound.

Our proposal would require, at most, the use of not more than \$9,500 of this money for the first year, and not more than \$35,000 for the full five years, including transportation to the field, maintenance for five years, and transportation back home. Can we afford to let God's work lag when the sum involved is so small as this, at such a time as this, when young people throughout the church, as speaker after speaker has told us, are asking that they be given an opportunity to serve their Lord in a foreign field?

But, it will be objected, the purpose of this Permanent Fund is to provide income for current work. The sum we might use is, at the present time, providing a little over \$250 a year. In other words, for a loss in income of \$25, this Board can send a missionary to the field and keep him there a full year. But the Board will not have to lose that income. Send the word out to the Church that we are going back to the battle-line where our Christ so badly needs help, and you can forget the interest loss; we think you can even forget the principal. We laymen are waiting for something to stir us, for someone to lead us. We look to this Board to do both. Give us an opportunity to put living messengers of God out on the field at \$25 a head and see what we will do.

The question of what will happen to the principal will be raised. It may be lost. We do not deny that, but if we can't trust God for a few thousand dollars' worth, He shouldn't be trusted at all. Besides, how do we know that if we hold on to this money now, we won't lose it all later? Its earning power has been cut in two in the last ten years. It may be cut again. Even our capital may be taken from us. The best safeguard against that is a militant Christianity. Let's plunge on Christ. Lose all, or gain all with Him.

HANS J. ROAN
R. B. SPENCER
C. D. BALDWIN
JAMES R. JOY
FLORENCE HOOPER.
W. F. BIGELOW

Bishop Mead moved the adoption of the Report.

On motion of Dr. E. E. Merring, IT WAS VOTED that that part of the Report referring to the use of permanent funds of the Board be deleted.

IT WAS VOTED to adopt the resolution as amended. The Resolution as adopted was as follows:

We, the undersigned laymen who have been privileged to serve Christ as members of this Board, approach the close of our service with a feeling of keen regret that, during our terms, it has been necessary for the Board to curtail its work so drastically in so many fields. We are particularly concerned about China where Buddha is driving our Christ back and back and we, as Christians, are not accepting the challenge as we should. Our missionaries in China now number only about one-third of pre-depression days. It is not the fault of the missionaries that they are not there; we at home have called them back, insisting that the book of the story of Christ be closed, or half closed, in many areas.

Now, we think the time has come for this Board not only to call a halt in its retreat, but to begin our advance, to say to United Methodism, "The story of salvation through Christ is as much worth telling today as it ever was: we're

going back to tell it." We therefore propose that the Secretaries of this Board be authorized and instructed to send to China, during 1940, ten (10) missionaries, preferably five married couples. We further propose that the funds for the transportation of these missionaries, their maintenance on the field and their return home be secured by an appeal to a selected list of laymen, rather than through a general appeal to the church. Send the word out to the church that we are going back to the battle-line where our Christ so badly needs help. We laymen are waiting for something to stir us, for someone to lead us. We look to this Board to do both.

IT WAS VOTED that the statement of this appeal and presentation to the Church be referred to a special committee of laymen of not less than 25 nor more than 100, to be set up by the Executive Committee at its meeting in December. It is suggested that in appealing for funds for new missionaries other fields besides China be considered also.

Report of Committee on Resolution for Appeal to Raise Funds Liquidating the Debt of the Board.—Mr. Hans J. Roan presented the following resolution as recommended by the special committee authorized by the Board on December 4.

Resolution, that an appeal be made to the church to raise the debt of the Board of Foreign Missions, and the same be referred to the Executive Committee for their action.

By common consent, action on this resolution was deferred for a few minutes while the Committee on General Reference began its report.

Report of Committee on General Reference.—Dr. Lester W. Auman, Secretary of the Committee on General Reference, began the reading of the report. Mr. Charles H. Fahs concluded the reading of the report. The report was adopted as follows:

APPRECIATION OF PROFESSOR H. P. VAN DUSEN

We record our hearty appreciation of the address of Professor Henry P. Van Dusen on "The Christian Movement in Today's World." It revealed the mind of a careful scholar who had studied at first hand the Christian enterprise. Professor Van Dusen's sympathetic insight, together with his acute analyses, gave extraordinary value to his convinced and convincing presentation of the World Mission of the Church. All who heard him have a better understanding of our task in this fateful time. We request the publication and wide circulation of the address.

THE BOARD AND THE METHODIST EPISCOPAL CHURCH OF ITALY

I. We recommend that we approve the action of the Committee on Italy and Committee on Policy and Program recommending that the Board ask the government of Italy to unify the names used in titles and deeds to Methodist properties in Italy, making them all Chiesa Methodistista Episcopale (Methodist Episcopal Church in Italy), and that this change be made under the following conditions:

1. That the property must always be used for church purposes, and also that those parts of the building which are rented must always be rented for the purposes which are consistent with the work of the Church.
2. That during the time that the Italian church shall continue to be part of the Methodist Church, the rules for the administration of the properties must harmonize with the Discipline of that church.

II. We recommend that we approve the action of the Committee on Italy

and Committee on Policy and Program recommending that the property of Casa Materna, at Portici, near Naples, the orphanage and school long under the personal supervision of Signor Reccardo Santi, be transferred outright to a Board of Trustees in Italy, independent of the Methodist Church in Italy, and that, if and when, this Board of Trustees begins to function, we commend Casa Materna to its friends in America as most worthy of their continued support.

III. We recommend that the future relations of the Board to the work in Italy be referred to the Executive Committee.

TRANSFER OF PROPERTY OF SOUTHERN ASIA

We recommend that we approve the action of the Committee on Policy and Program, recommending to the Board that it begin the process of transferring to the Executive Board of the Methodist Episcopal Church in Southern Asia of properties exclusively used for church and parsonage purposes and invite proposals from the Finance and Field Reference Committees for the transfer of particular properties of such categories with details concerning them and that we postpone consideration of the transfer of schools, hospitals and other properties until the satisfactory character of this process has been successfully demonstrated and until the Board is satisfied with the liquidation of the Indian indebtedness.

SUGGESTED LEGISLATION CONCERNING THE NEW BOARD OF MISSIONS AND CHURCH EXTENSION

I. We recommend the retention in the final legislation, of the provision in the plans for the election of Executive Secretaries of the General Boards and Agencies of the Church, by their respective Boards; which also was the conviction of our committee on Policy and Program at its meeting October 18, 1938.

II. We recommend that the Executive Secretaries of the various General Boards and Agencies of the Methodist Church should be members of the General Conference, ex-officio.

III. While not contemplating any change in what was agreed to at Kansas City, we recommend that the Board ask the legal counsel of the Board to produce a working plan for the incorporation of the Board of Missions and Church Extension and its Divisions—one that is legally sound and practical in its workings—and to present this to the Joint Committee on Missions and Church Extension through its sub-committee on Charter revision.

IV. It is our conviction that final authority on all matters pertaining to the work committed to it by the General Conference should be inherent in the Board, but that the different Divisions should have consultation on policies, fields of labor, programs of work, qualifications of missionaries, and appropriations to the various fields, and should recommend them to the Board for adoption.

V. Matters dealing with Missionary Personnel.

Missionaries in the future should be missionaries of the Board of Missions and Church Extension and not missionaries of the several Divisions.

We recommend that Pars. 950, 951 and 952 should stand in the final legislation and the rest of the Constitution should be harmonized with these provisions, and that Par. 952 be amended by deleting "by the Board and has been assigned to some definite field," and adding "and commissioned by the Board and has been assigned to some definite field," and that we add to Par. 950 the following phrase: "and shall consider all matters relating to the qualifications and effectiveness of missionaries."

VI. The Committee feels that the Board of Missions and Church Extension ought to make the Appropriations for all Divisions on the recommendation of the three administrative Divisions.

VII. We recommend a change in the first sentence of Par. 960 so that it reads "this Division shall recommend to the Board for appropriation an Emergency or Contingent Fund not less than three per cent and not more than five per cent of the total amount appropriated for the Division."

VIII. We recommend there be added the following sentence to Par. 945:

"On recommendation of the Treasurers, the Board shall designate from time to time one of the Division Treasurers, to receive and handle general funds of the Board not belonging to any one Division and to act as the legal financial representative of the Board in matters affecting the Board as a whole."

IX. We recommend that the text of Par. 984 providing for Revenues for the Division of Home Missions and Church Extension, be added to the Constitution for the division of Foreign Missions.

X. We recommend that in Item 7 of Par. 941, The Duties of the Board, there be added the words "to secure." Item 7 will then read "To secure, appropriate and expend money for the support of all work under its care, to receive and properly administer all properties and trust funds coming in any manner into its possession for missionary or other purposes, except as hereinafter provided."

XI. We recommend that we raise the question with representatives of the Women's Society as to Par. 1015 in view of the provision in Par. 947 for one or more Trust Officers for the Board as a whole.

XII. We recommend that the second sentence of Par. 961 be revised so that it reads, "This Committee shall consist of the following members: The Resident Bishop, the Mission Treasurers, the Superintendent or Superintendents of the Mission, and, when desired, the District Superintendents."

XIII. We recommend all through the Discipline the change of the name "Mission Conference" to the "Provisional Annual Conference."

XIV. We approve the recommendation of the Committee on Policy and Program that we ask the General Conference to consider the use of the name "The Methodist Church Missionary Society," for the new Board.

XV. We recommend that Par. 1062 be revised so that it reads, "The Annual Conference Board of Missions and Church Extension shall be auxiliary to the General Board and to the Jurisdictional Conference Board and shall be composed of the resident Bishop, the District Superintendents, two or more Lay members from each District and an equal number of ministers, and an additional five members elected quadrennially; and two young men and two young women nominated annually by the Annual Conference youth organization and elected by the Annual Conference."

XVI. We recommend that in Par. 940 the Executive Committee shall be composed of twelve members of the Division of Foreign Missions, three of whom shall be women, twelve members from the Division of Home Missions and Church Extension, three of whom shall be women, and twelve members from the Women's Division of Christian Service.

XVII. We point out that Par. 974 is out of place in the present Constitution and should be made Par. 952a.

XVIII. We call the attention of the Board to the fact that there should be provisional legislation enacted by the General Conference for the calling together and organization of all the Boards after their election by the Jurisdictional Conferences.

XIX. The Place of Foreign Missions in the benevolence program of the new Methodist Church is referred to the Committee on Policy and Program for further study and recommendations.

THE BRANCH TREASURER OF SOUTHERN ASIA

We urge that the Board instruct the Branch Treasurer of the Southern Asia Field, that a uniform set of books shall be set up for each Mission Treasurer, which shall be entirely separate from the books belonging to the Conference.

These books are to be prepared by the Branch Treasurer and held under his supervision, but be the property of the Board.

The books shall contain the following classes of accounts:

Income

- Money borrowed to finance property debts
- Money received from property sales

Property income such as rentals, sale of fruit, etc.
 Income from permanent funds not specially designated
 Income for financing overhead expenses; usually from designated gifts
 Any other local income belonging to the Board

Expenditures

Upkeep of property
 Interest on loans
 Overhead of the Conference not belonging to the Conference Treasurer
 Any other expenditure belonging to the Board

Even for the above items, as far as possible the money shall be paid to the Branch Treasurer, and entries should be largely *contra* for the matter of record within the Conference. Wherever possible rents and other income should be paid direct to the Branch Treasurer and bills for repairs, upkeep, interest, etc., should be paid by him.

Loans to finance existing property debts should be made through the Treasurer of the Executive Board.

Upkeep of Mission bungalows may be taken from rentals from these properties, but repairs and taxes of all other property must be provided from other Mission funds within the Conference.

As Mission bungalows are usually situated on part of a large Mission compound, the matter of payment of taxes must be adjusted between the Branch Treasurer and the Mission Treasurer, with appeal to the Committee of Counsel for Missionary Support. The matters of occupancy, income, upkeep and sale of missionary bungalows have been referred by the Board to this last named Committee.

The Mission Treasurer shall give a detailed statement of all accounts kept by him to the Branch Treasurer in June and December, including details of all bills receivable and bills payable.

The Branch Treasurer shall be responsible to the Board for an Annual audit of the books of each Mission Treasurer, and may request that the books be sent to Bombay for that purpose.

The Branch Treasurer shall make an annual report to the Board of Foreign Missions on the income, expenditures, and general condition of the books kept by the Mission Treasurers.

While it is expected that each Annual Conference shall provide an adequate annual audit of all accounts kept within the Conference, except for the books of the Mission Treasurer, the Branch Treasurer is expected to supervise in a general way the audit of all books in which funds from the Board are entered, and is authorized to inspect all such books or to make test audits at any time that it seems to him to be necessary.

And that these policies be put into effect in other countries as rapidly as possible.

UNION THEOLOGICAL SEMINARY OF BUENOS AIRES

For a number of years the Board of Foreign Missions and the Woman's Foreign Missionary Society have, as a means of conserving resources and personnel, entered into cooperation in various enterprises and types of work. One of the more recent, and for which action has already been taken, is a union of work in the Theological Seminary in Buenos Aires, South America. The plan is for the sale of the present property of the Board and the erection of a new building on the site of the property of the Woman's Foreign Missionary Society, so located as to insure health and quiet for study, and accessibility from points in and near Buenos Aires. The cost for building is to be provided from the sale of the property of the Board, and with funds already in hand and to be raised by the Woman's Foreign Missionary Society.

In this project the Disciples of Christ are also cooperating and other Boards will be asked to help make this training school an international and interdenominational institution.

Other union projects are under consideration, one of which is that of union of the Society in the Theological Seminary in Jubbulpore, India.

The Society has already taken action making all its hospitals in India union and is asking the cooperation of the Board in providing the staff.

These are trends in union and cooperation which are in keeping with the policy of the Board and are heartily approved.

PHILIPPINE ISLANDS

Through the Philippine Committee of the Foreign Missions Conference of North America there has come a proposal for an inter-board conference on work in the Philippines to be held during the Spring of 1940. This proposal has the official approval of the Philippine Federation of Evangelical Churches. It also has the approval of Bishop Lee and his colleagues in the Philippines.

The plans are two-fold: (1) There is to be a planning conference to consider the total program of Evangelical Christianity in the Philippine Islands participated in by Board Secretaries, members of Boards, pastors of churches that have been supporting work in the Philippines, missionaries on furlough, Filipino representatives of the Federation, leaders of the Christian Youth Movement and the women's organizations and others. (2) Following this conference, there will be promotional meetings in a number of cities in the United States participated in by national and missionary leaders.

We heartily approve the action of the Philippine Committee, which is as follows:

"That this Committee give its endorsement and approval of the conference in principle, including a budget not to exceed \$1,500; that the Executive Secretary be authorized to approach the constituent boards in an endeavor to raise this budget; that if and when from the boards or from any other sources 75% of the budget is assured, the Committee proceed with the conference; that each board make its own final arrangements for attendance of its missionaries and its Filipino delegates; and that it be understood that all others from the U. S. care for their own entertainment and travel."

It is therefore proposed that during the coming year, possibly in connection with the conference on work in the Philippines, there shall be a careful study of our Methodist relationship to that work, with the hope that from our present missionary staff or by special appointment from the United States, it may be found possible to assign an adequately prepared missionary to full-time responsibility for the training of the Christian ministry in the Islands. We authorize the Secretaries to proceed in accordance with this action.

CONGRESS PARTY OF INDIA AND THE WARDHA METHOD OF EDUCATION

We rejoice in recent evidences on the part of Indian nationals of a deep and growing interest in the problem of illiteracy and especially in the endeavors to meet the educational needs of children in the villages. The Congress Party, we are glad to hear, is endeavoring to give practical application to the so-called "Wardha Scheme" of education for these children. This plan has been developed largely under the inspiration of Mahatma Gandhi and the strong group of Indian educational experts associated with him and gives promise of considerable success. We urge our missionaries, always profoundly interested and active practically in educational undertakings, to cooperate in every way possible with all agencies and movements calculated to lift the standards of literacy among the people of India.

DOCTOR AMBEDKAR'S REQUEST

We also welcome the request of Doctor Ambedkar made through Mr. W. W. Reid of our Board that the Christian people of America send to India a group of economic, agricultural and industrial experts to study conditions and "advise what lines of industry, based on available natural resources, should be developed" in that land. This request is in line with the modern missionary policy of our Board and is in harmony with the broad commands of our Christian gospel. We

therefore request that the Foreign Missions Conference and the International Missionary Council give consideration to the desirability of cooperating in meeting these needs in ways which will be most helpful to the development of the Church of Christ in India.

OUR MAIN CONCERN

Secretary Diffendorfer made an address on "Our Main Concern" at the Central Conference of Southern Asia in Hyderabad, Deccan, India, on January 3, 1939. In this address he sought to interpret the principles of procedure of this Board in recent years. While in general agreement with this statement of Secretary Diffendorfer, the Board would add to it certain emphases:

Property Policies

With reference to the transfer of church and parsonage property in any foreign field to the control of the Church if and when found desirable, the Board is of opinion that such transfer may now be hastened, it being understood that every piece of property so transferred shall be held in the name of the Church as a whole, either through the Annual Conference, where the Conference has achieved sufficient strength to assure responsibility, or through a properly constituted Executive Board or other holding body. In the case of institutions, if and when title to any property is transferred it must be to the control of a properly constituted board of trustees and under all suitable safeguards.

Debts in India and Elsewhere

Gratitude is expressed for the marked progress hitherto made in funding and in reducing current indebtedness on mission properties. With reference to the future it must be understood that the Board in America will not sanction or tolerate unauthorized expenditures leading to indebtedness, nor can any extension of work into new fields or the increase of capital commitments in any of the older fields be approved until present debt obligations have been met. No missionary under appointment by the Board may involve the Board in debt by any action directly or by implication, nor may any missionary, acting as a member of an Annual Conference, make any debt commitment which, because of his Board relationships, tends in any way to lend Board sanction or credit, or the credit of Board property to further debt involvement. Further, it is the duty of missionaries of the Board, at work within any Annual Conference abroad, to make it plain to all concerned that no obligations whatsoever, presumed to involve the Board explicitly or potentially, will hereafter be honored by the Board except as the Board, in advance of the commitment, so authorizes.

MADRAS CONFERENCE STUDY OF THE ECONOMIC BASE OF THE YOUNGER CHURCH

The Use of Foreign Money Abroad.—In the studies on the economic basis of the church which were made in preparation for the Madras Conference of the International Missionary Council, and in the reports of that Conference, the churches of India (and of other lands) have an extraordinary storehouse of fresh and extremely relevant material bearing on the financial support of the church. This material should be available to all responsible leaders of the Methodist Church in the areas abroad, and the experience and insight now accessible through this new literature should speedily become functional throughout these churches. If so made use of, not only will the extremely limited Board funds available for the work be made to serve most effectively, but the givers in America, sensing the new situation, are likely to respond with increasing generosity in supplying funds for just those aspects of the work abroad for which, by virtue of the laws of nurture and of growth, the older churches should provide.

EPISCOPAL SUPERVISION OF CENTRAL CONFERENCES AND PROVISIONAL CENTRAL CONFERENCES

Support of Central Conference Bishops.—The Board has a deep interest

in the development of the episcopacy in relation to Central Conferences, and in order truly to serve the largest interests of the younger churches which have been brought into existence through the work of the Board, it would refer to its Committee on Policy and Program for discussion the question whether bishops hereafter should not be elected by Central Conferences only as these conferences are prepared to assume the support of such bishops, this support to be commensurate with the ability of the churches of the particular Central Conference concerned to pay salaries, office expenses and travel; also, whether bishops elected in the United States for Central Conferences or for Provisional Central Conferences, with salaries, travel and office expenses to be provided from the United States, should not be elected only for the period of service abroad, the episcopal status and relationship to be relinquished on leaving the field or Central Conference area, and the incumbent thereupon to rejoin his home conference.

Any conclusions by the Committee on Policy and Program, and approved by the Executive Committee of the Board could then be referred to the Committee on Episcopacy of the forthcoming General Conference.

Statement by Bishop Charles C. Selecman.—Bishop Charles C. Selecman, on behalf of the Bishops of the former Methodist Episcopal Church, South, thanked the Board for the privilege of attending the Annual Meeting. He said that their vision had been enlarged as they have seen the operation of the Board in foreign fields.

Bishop McConnell, in reply, said that it had been a very great pleasure to the Board to have the Southern brethren present at this meeting.

Resolution Concerning the Liquidation of the Board's Debt Tabled.—On motion of Mr. R. R. Roudebush, IT WAS VOTED that the resolution concerning an appeal to the Church for funds to liquidate the debt of the Board lie on the table.

Report of the Home Cultivation Committee.—Dr. K. K. Quimby presented the report of the Committee on Home Cultivation, which was adopted as follows:

The Church needs ever to keep in the forefront of its thinking the express command of our Lord—Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father, and the Son and the Holy Spirit.

Particular emphasis should be placed on the words of our Secretaries—"We are looking forward with real expectation to the organization of the Joint Division of Education and Cultivation in the new Board of Missions and Church Extension, which shall have equal rank with the three administrative divisions. In our judgment no one of the four Divisions will have a greater responsibility, or a greater opportunity than this Division which will have as its task the undergirding of the total missionary program of the united Church. If to this Division there is given a clear approach to the local church, it should be able to make an impact which will not only result in an adequate support of Missions, but a richer life in the churches themselves."

The whole problem of unification along with the changing needs in missionary fields abroad, and the changed outlook of youth at home, calls for a new approach to the membership of all our churches.

The following are some of the factors meriting special attention:

A. Emergency drives and propaganda for reaching budgetary goals are inadequate in themselves and tend after a time to create callousness and irritation rather than the devotion and passion for missionary giving which is the great need of this hour. A ceaseless program of missionary education of the most fundamental type must find expression in every pulpit, church school, and the various groups within our churches. An added resource is now available through the creation by the Uniting Conference of an inter-board department of Missionary Education between the Board of Missions and Church Extension and the

Board of Education. This opens up all the channels of education in the local church to the missionary message and inspiration.

B. The need of a full realization of the effectiveness of the Christian mission in meeting human needs at the present time must be constantly emphasized. For building the Kingdom of God in the world and penetrating the various fields, at home and abroad, with the Christian gospel, requires a new appreciation of the basic principles upon which the Christian world mission can be successfully built.

C. The provision for a united program of world missions in the local church is set forth in paragraphs 1069 and 1070 of the 1939 Discipline. This Council of Missions should be set up in every church and provided with adequate literature.

D. The responsibility and effectiveness of the women as a powerful force in a united program of missionary education in every church, church school, and family interests must be recognized and welcomed.

YOUTH AND THE WORLD MISSION OF CHRISTIANITY

To capitalize on student interest in internationalism by creating a Christian passion and linking that passion to a faith in God himself and His Kingdom on earth calls for a wise and skilled leadership which this Board, with other agencies, must provide. The thirst of youth for reality opens the way for the presentation of the world mission of Christianity in a vital and concrete manner. This student mind requires a more realistic and vivid type of missionary literature. Youth conferences, leadership training, and interdenominational study groups, such as Silver Bay, indicate that youth informed is youth ready to act.

THE PASTORS AND LOCAL CHURCHES

A. The pastor must be constantly aided in his office as a prophet and leader of the whole Christian cause in the world, and not looked upon primarily as the key man for carrying out ready-made programs. The best programs are those which manifest the genius of local congregations in making wise use of the materials provided by the Church.

B. An outstanding opportunity to do this in a large way is now at hand in the plan of the Executive Committee to hold world mission seminars for pastors in district groups throughout the Church, under the very best leadership. We heartily endorse this plan and urge that it be put into effect as soon as possible.

C. The use of Doctor Mott's study book, "Methodists United for Action," materials for visual education, a gazeteer, and the proposed missionary publication of the new Church will provide valuable material for missionary preaching and the guidance of study groups.

D. The suggestion of a prayer for definite fields and individual missionaries at the bottom of each page of "The Upper Room" would personalize the entire missionary endeavor.

AD INTERIM CULTIVATION

A. The danger of a slump during this period of transition and reorganization is very real, and must be faced with all the resourcefulness of our bishops, superintendents, pastors, and lay people.

B. Laymen's meetings, the use of missionaries from the field, and leadership training groups in district and sub-district meetings have proven their worth and should be increased.

C. All members of the Board of Managers are urged to carry back to their respective churches and areas the message and inspiration of this Annual Meeting.

To get into the prayer life of our churches the world mission of Christianity as the only adequate solution for the human needs of our time is the basic requirement of our entire missionary program.

Greetings From Dr. John R. Edwards.—The following telegram

from Dr. John R. Edwards, former Corresponding Secretary of the Board, was read:

Methodist Board of Foreign Missions, Central Methodist Church, Detroit.
Cordial greetings to officers, members and missionaries assembled.
May Divine guidance be clearly manifest in all sessions and in further process of merging into enlarged Board in united Methodism and on all mission fields at home and abroad.

JOHN R. EDWARDS.

IT WAS VOTED to receive this communication and request the Secretary to make suitable reply.

Unfinished Business.—IT WAS VOTED that any items of unfinished business be referred to the Executive Committee with power.

Form of Adjournment.—IT WAS VOTED that when the Board adjourns it adjourns to meet at the call of the Executive Committee.

Report of Committee on Nominations and Procedure.—In the absence of Dr. A. J. Loeppert, the Recording Secretary presented the report of the Committee on Nominations and Procedure. The Committee nominated the following officers of the corporation:

OFFICERS OF THE CORPORATION

BISHOP FRANCIS J. McCONNELL.....	<i>President</i>
JOHN H. RACE.....	<i>Vice-President</i>
RALPH E. DIFFENDORFER.....	<i>Corresponding Secretary</i> (elected by General Conference)
WILLIAM E. SHAW....	<i>Corresponding Secretary</i> (elected by General Conference)
MORRIS W. EHNES.....	<i>Treasurer</i> (elected for the quadrennium in 1936)
GEORGE F. SUTHERLAND.....	<i>Assistant Treasurer</i>
C. ROGERS WOODRUFF.....	<i>Assistant Treasurer</i>
HARRY C. SPENCER.....	<i>Recording Secretary</i>

IT WAS VOTED that the Recording Secretary cast the ballot for those nominated. The ballot was cast.

The officers of the Administrative organization were nominated, as follows:

OFFICERS OF THE ADMINISTRATIVE ORGANIZATION

RALPH E. DIFFENDORFER.....	<i>Corresponding Secretary</i> (elected by General Conference)
WILLIAM E. SHAW....	<i>Corresponding Secretary</i> (elected by General Conference)
T. S. DONOHUGH, Associate Secretary, Africa, Latin America, Europe, Southern Asia.	
FRANK T. CARTWRIGHT, Associate Secretary, China, Japan, Korea, Southeastern Asia.	
DEWITT C. BALDWIN.....	<i>Student Secretary</i>
HARRY C. SPENCER.....	<i>Recording Secretary, Records, Surveys, Research</i>
WILLIAM W. REID.....	<i>Director of Publicity</i>
J. G. VAUGHAN, M.D.....	<i>Medical Adviser</i>
R. A. HASEMEYER.....	<i>Purchasing, Shipping and Transportation</i>
MARY RANDOLPH BLOOMQUIST.. (Mrs. C. A.)	<i>Personnel Secretary</i> (Honorary)
MISS RUTH RANSOM.....	<i>Personnel Secretary</i> (jointly with W. F. M. S.)
MORRIS W. EHNES.....	<i>Treasurer</i> (elected in 1936 for the quadrennium)

GEORGE F. SUTHERLAND.....	Assistant Treasurer
C. ROGERS WOODRUFF.....	Assistant Treasurer and Department of Income
KENNETH MACKENZIE.....	Accountant and Cashier
MISS M. S. SMITH.....	Assistant Cashier

IT WAS VOTED that the Secretary cast a ballot electing these officers. The ballot was cast.

On nomination of the Committee, Associate Managers of the Board were elected. (See page 7.)

The Committee nominated the Executive Committee and the Standing Committees of the Board. They were elected as nominated. (See page 8.)

Greetings to Dr. W. D. Schermerhorn.—It was voted to send the greetings of the Board to Dr. W. D. Schermerhorn, who has had to relinquish his duties in connection with the Chicago Candidate Committee.

Statement by Bishop Edgar Blake.—Bishop Edgar Blake said, "I speak now for the Methodists of the city of Detroit and the Methodists of Michigan. I want to express our very deep appreciation and gratitude to the Board of Foreign Missions for coming to our city to hold what to me has been one of the greatest sessions of the Board since I have been associated with it. I want to express our very great appreciation for the guidance we have received from our administrative officers in New York in helping us to put on the program which has so stirred our Methodists here. I only wish you could come every year and bring us such inspiration. It is a very great regret to me that this is the last meeting of the Board to which I come as a member, and it is a source of great satisfaction that you would come to Detroit to accept the hospitality that we could afford you."

In response Bishop McConnell said, "This is the thirtieth session that I have attended and this is the finest Board meeting I have ever known, with the arrangements most complete and every detail cared for to make our meeting a success. I have never attended a meeting in which the preparation on the part of the Staff was better. I am close enough to the organization to know something of what is involved in such a meeting as this and at the same time I am far enough to see things in perspective."

Introduction of Mother Hyam.—Secretary Diffendorfer introduced to the Board Honorary Manager Mrs. Emma M. Hyam.

Adjournment.—It was voted to adjourn after the Memorial Service.

Memorial Service.—Bishop Charles L. Mead conducted the Memorial Service. Hymn 525, *I will sing you a song of that beautiful land*, was sung. The Board united in reading responsively the selection on page 632 of the Hymnal. Secretary W. E. Shaw offered prayer. Secretary Diffendorfer read the names of missionaries and friends of the Board who had died during the year.

Missionaries of the Board

REV. DAVID GUSHWA ABBOTT

Educational and evangelistic missionary in India from 1900 until his retirement in 1933, died in Los Angeles, California, March 25, 1939. He was born

December 2, 1863, graduated from Iowa Wesleyan University with a degree of B.A. in 1892, and received an M.A. degree from the same institution in 1895. The same year he graduated from Boston University School of Theology, and in September was married to Martha E. Day, who survives him. His service in India was at Khandwa, Narsinghpur, Jubbulpore and Raipur.

REV. JOHN BAXANDALL BUTTRICK

Born near Bradford, Yorks, England, July 3, 1861, was a local preacher in England in 1880. He moved to America and in 1882 joined the Nova Scotia Conference. In 1888 he was appointed for work in India, and until his retirement in 1931, he served at Bangalore, Bowringpet and Madras as pastor of English Church, Superintendent of Districts, and Principal of Boys School. In 1890 Mr. Buttrick married Mary Jane Pease. He was a delegate to General Conference in 1904. After an illness of some months, Mr. Buttrick died in Kolar, South India, April 29, 1939.

MRS. MARY JANE PEASE BUTTRICK

Wife of Rev. John Baxandall Buttrick, died in Richmond Town, India, in January, 1939. She was born August 20, 1859. On June 10, 1890, she married Mr. Buttrick in Madras, India, and served with him there, and also at Kolar, Bowringpet and Bangalore. Mr. and Mrs. Buttrick were retired in 1931.

REV. CECIL LE ROY CAMP

Twenty-four years a missionary of the Board of Foreign Missions in India, died at the Sacred Heart Hospital, Eugene, Oregon, May 12, 1939. He was born November 15, 1880, at Buckley, Illinois, and graduated from Northwestern University in 1912, and Garrett Biblical Institute in 1914, sailing for India in July of that year. He was engaged in educational and evangelistic work in Bidar, in Raichur and in Kolar prior to his retirement in 1938. In 1910 Mr. Camp was married to Alice Emily Hubbard, who survives him.

REV. WILLIAM E. LEE CLARKE

Who was born December 17, 1859, died in India January 29, 1939. Educated in England and India, Mr. Clarke was appointed a regular missionary on the field in April, 1904, after having served as Headmaster in the Taylor High School at Poona, and pastor at Lanauli, Nagpur, Kampti and Karachi. From 1904 to 1910 Mr. Clarke was pastor of the English Church and in charge of the vernacular work in Karachi. Later years of service were spent at the Poona English Church, the Boys Orphanage, the Gujurati, Hindustani and Marathi work in Bombay, the Brooks Memorial Church, and as Superintendent of the Sind-Baluchistan District. Mr. Clarke was married December 20, 1888, to Bertha Alice Miles.

REV. JOSHUA FRANK COTTINGHAM

For twenty-three years a missionary in the Philippine Islands, died in Spice-land, Indiana, January 20, 1939. He was born in Kansas, September 13, 1874. With his wife, Mrs. Bertha D. DeVer Cottingham, he sailed for Manila March 8, 1910. For three years he served at San Isidro, then as district superintendent of the Central District, located at Malolos, then as superintendent of the Manila District. From 1926 to 1930 Mr. Cottingham taught Greek at the Union Theological Seminary in Manila. He was an honorary life member of the American Bible Society for his services as reviser of the Bible in Tagalog, one of the principal Filipino dialects. Since 1933, the date of his leaving the field, he had been associated with the theological department at Taylor University, Upland, Indiana.

MISS FLORENCE ELLEN HARNDEN

Who was born April 24, 1863, at Liverpool, England, died March 19, 1939, at her home in Geneva, Switzerland. Miss Harnden was educated at Bedford College and the University College in London. She was engaged in missionary work in North Africa for nineteen years, retiring in December, 1922, on account of ill health.

REV. BENJAMIN MILTON JONES

Missionary of the Board to Burma, died on June 26, 1939, in Hongkong, en route to America for emergency health furlough. He was born May 29, 1880, in Ontario, Canada. On completion of his college course at the University of Minnesota, he proceeded to Burma, arriving in October, 1903. In 1909 Mr. Jones married Miss Luella G. Rigby, and together they filled almost every possible appointment in or near Rangoon. Mr. Jones was particularly interested in the production of Christian literature in the Burmese language, his outstanding achievement being the first Bible dictionary in Burmese. Mr. Jones was a delegate to General Conference in 1928. He is survived by his wife, six brothers and two sisters.

REV. JOHN WESLEY LANHAM

Missionary to India, died in a hospital in Oklahoma City, June 20, 1939, following an operation for brain tumor. Born in Kingman, Kansas, July 31, 1889, a graduate of Oklahoma Methodist University and the Boston University School of Theology, Mr. Lanham was sent to Jubbulpore, India, as pastor of the English Church there in 1922. He also taught for a time in Leonard Theological College in Jubbulpore, and was a district superintendent in the Indian Methodist Church at Jagdalpur from 1927 to 1933. In 1935 Mr. Lanham returned from India and did promotional work for missions. In 1921 he married Daisy Belle Wallace who, with three children, survives him.

MRS. ISETTA ELLEN HOY LAWSON

Widow of the Rev. James C. Lawson, died November 28, 1938. She was born May 7, 1861. In October, 1880, she sailed for India as a missionary from the Cincinnati Branch of the Woman's Foreign Missionary Society. On December 4, 1883, she married James Chapelle Lawson, and with him served in Bareilly, Sitapur and Northwest India until January, 1903, at which time Mr. and Mrs. Lawson withdrew from service with the Board and the ministry of the Methodist Church to start an independent mission at Pilibhit, India. Mr. Lawson died in 1913 and Mrs. Lawson was placed on the list of retired missionaries in 1917.

REV. SPENCER LEWIS, D.D.

Veteran Methodist missionary to China, died in Chengtu, Szechuen, February 15, 1939, at the age of eighty-five. He was born in Joliet, Illinois, January 10, 1854, graduated from Northwestern University in 1879, and from Garrett Biblical Institute in 1881. In August of 1881 he married Esther Bilbie, and a month later sailed for China where he resided almost continuously for forty-eight years, actively engaged in evangelistic, educational and literary work. Doctor Lewis was one of the prime movers on the committee which translated the Bible into Mandarin, a ten-year task which stands today as the chief monument of his work in China. At his retirement he petitioned for an extension of time in China for further literary work, and remained there in semi-active service until his death. He is survived by his wife and two children.

REV. WILBUR CUMMINGS LONGDEN

For thirty-two years an active missionary in China, died December 4, 1938, at Lafayette, Indiana. He was born March 24, 1855, at Chartiers, Indiana, obtained his theological degree from Garrett Biblical Institute in 1883, and on July

19th of the same year married Gertrude Kidder. The following month Mr. and Mrs. Longden sailed for China. Until his retirement in 1915 Mr. Longden served at Chinkiang, Nanking, Taipingfu, Wuhu, Tientsin and Yangchow as district evangelist or Presiding Elder. In 1920 he returned to China in connection with the Union Bible Training School in Shanghai, under the Stewart Evangelistic Fund, retaining his relationship to the Board as a retired missionary.

REV. WILLIAM S. MILLER

For thirty-five years a missionary of the Board in Africa, died of paralysis at his home in Baltimore, October 4, 1939, after a brief illness. Mr. Miller was born in Baltimore, September 9, 1862, and received his education in the public schools of that city. He sailed for Africa June 5, 1886, where he served in Liberia and Angola, remaining on the field without furlough until August 10, 1921, when he returned to America. Because of cataract on both eyes he was prevented from returning to Africa, and retired in January, 1923. His wife, Mrs. Tena Miller, whom he married in 1923, survives him.

ROBERT ALEXANDER PETERSON, M.D.

Died at Riverside, California, January 28, 1939, following a period of nervous exhaustion and overwork due to the critical war situation in China and the difficulties in carrying on his chosen task. He was born July 8, 1892, at Palmer, Iowa, and obtained his medical degree from the University of Iowa in 1918, and took his internship in the same institution. Doctor Peterson sailed for China February 10, 1922, and after a period in language study in Nanking, served in hospitals in Wuhu, Nanchang and Chengtu. From 1928 his services included besides the Chengtu Hospital, the West China Union University, the Tsen Ren General Hospital and the Susan Toy Ensign Memorial Hospital in Nanchang. Doctor Peterson was recognized by the medical profession as an outstanding eye, ear, nose and throat specialist. The Board of Foreign Missions and the people of China have suffered a great loss in his untimely death.

/MRS. HATTIE S. CHURCHILL WILCOX

Widow of Rev. Myron Chesterfield Wilcox, died May 11, 1939, in Aurelia, Iowa. Mrs. Wilcox was born February 9, 1862. She was appointed a missionary of the Board in 1887, and served in Fukien Province, China, until retirement in 1908.

MRS. MARY B. WEBB WILSON

Mrs. Mary B. Webb Wilson, widow of Rev. Edward Errett Wilson, died February 6, 1939. She was born November 10, 1867, graduated from Cornell College in 1891, and married in November of that year. Three years later she sailed with her husband for Chile, where they served at Concepcion, La Serena, Angol and Valparaiso until their retirement in 1898.

MRS. IRENE F. ADAMS WITHEY

Mrs. Irene F. Adams Withey was born August 9, 1843, and June 29, 1870, was married to Rev. Amos Edwin Withey. She sailed for Africa in 1885 with her husband in the first company which went out under Bishop Taylor. She served in Liberia and the Congo Mission, and retired in 1903. Her death occurred January 12, 1939.

Friends of the Board

BISHOP WALLACE ELIAS BROWN

Bishop of the Methodist Episcopal Church since 1924, died in Portland, Oregon, November 18, 1939, from a sudden heart attack. He was born at Chittenango, New York, October 30, 1868. He was a graduate of Syracuse

University and Cazenovia Seminary and began his ministry in 1894 in the Central New York Conference. He was pastor successively of Olivet, St. Paul's and Furman Street churches in Syracuse, and of First Church, Ithaca. After serving as district superintendent in 1914-15, he was appointed pastor of University Church, Syracuse, where he remained until elected bishop in 1924. Bishop Brown served his first quadrennium in Foochow, China, and was subsequently appointed to the Helena Area and the Chattanooga Area. At the Uniting Conference of 1939 he was assigned to the Portland Area. He was married on February 8, 1899, to Gertrude Estelle Virgil who, with their five sons, survives him.

REV. DAN BREARLEY BRUMMITT, D.D.

Editor of *The Christian Advocate* and author of several books, died suddenly in a hotel lobby in Kansas City, Mo., April 5, 1939. He was born in Bately, England, August 13, 1867, and came with his family to America when he was fifteen years old. He attended Kansas Agricultural College for one year and then went to Baker University, graduating in 1894, and in 1898 receiving the degree of Master of Arts from the same institution. He was given his Bachelor of Divinity degree by Drew Theological Seminary *in absentia* in 1902, having been called the previous year to Chicago to take charge of the *Epworth Herald* during the illness of the editor, Doctor Berry. He was elected editor of the *Herald* in 1912, and in 1924 was elected editor of *The Christian Advocate* (Northwestern Edition). In 1932 he became editor of the Central Edition also. Doctor Brummitt began his ministry in Kansas, and served the churches in Fort Smith and Little Rock, Arkansas, before enrolling at Drew. He was a member of the Methodist Ecumenical Conference in London, and was a delegate to the World Conference on Life and Work in Oxford, England, in 1937. He was married to Miss Stella Wyatt in 1894.

DR. FRANK ALEXANDER HORNE

Vice-President of the Board of Foreign Missions since 1916, died March 21, 1939, having passed his seventieth birthday on February 25th. Doctor Horne served under Herbert Hoover during the World War as Chief of the Cold Storage Division which safeguarded the food supplies of the American forces. He was keenly interested in the work of Foreign Missions, and was a valued member of many important committees dealing with Board activities.

BISHOP CHONG OO KIM

Serving his first year as Bishop of the Korean Methodist Church, died on September 17, 1939, of pulmonary apoplexy. Bishop Kim was born in Korea in 1884 and received his education at the Pai Chai Haktang, the Pierson Memorial High School, and the Union Methodist Theological Seminary, all in Seoul, Korea. He was ordained to the ministry of the former Korea Annual Conference of the Methodist Episcopal Church in 1916 by Bishop Herbert Welch. While serving as pastor of First Church, Seoul, he was also Superintendent of the Seoul District. He was elected Bishop in October, 1938.

REV. JOHN WALTER MAYNARD, D.D.

Minister of the American Church in Rome from 1920 to 1936, and Vice-President and later President of College Internazionale at Monte Mario in that city from 1925 to 1932, died at his home in Stratford, Connecticut, June 10, 1939, following a long illness. Doctor Maynard was born in Worcester, Massachusetts, June 7, 1859, and was educated at Wesleyan University, Drew Theological Seminary and Yale University. In 1886 he entered New York East Conference, and after pastorates in Connecticut, Long Island and Brooklyn, and service as chaplain during the World War, he went to Italy in 1920. He was married to Susie M. Peck in 1886.

MRS. LOUISE McCOY NORTH

Widow of Dr. Frank Mason North, died at her home in Summit, New Jersey, October 15, 1939, following a brief illness. Mrs. North would have been eighty years of age on October 31. She was born in Lowell, Massachusetts, and educated at Wellesley College. She was an instructor in Greek and Biblical Literature at Wellesley when she married Doctor North in 1885. Subsequently she was a trustee of Wellesley College, a lecturer on missions at Drew Theological Seminary, president of the Board of Managers of St. Christopher's Home for Children, and a member of the Central Committee of United Studies for Foreign Missions. Since the death of Dr. North in 1935 she had made her home in Summit, New Jersey, where her son, Dr. Eric M. North, general secretary of the American Bible Society, also resides.

MR. HENRY PFEIFFER

Philanthropist and exemplar of Christian stewardship, died April 13, 1939, after a protracted illness. He was born in Lewistown, Pennsylvania, March 3, 1857. A qualified pharmacist and a highly successful business man, Mr. Pfeiffer was devoted to the welfare of society and gave generously to missionary and educational enterprises both at home and abroad.

REV. WILLIAM HENRY PHELPS, D.D.

Was born in Kalamazoo, Michigan, November 28, 1872, and died on June 23, 1939, at his home in Royal Oak, Mich. He was graduated from Central High School in Kalamazoo; completed a college course, graduating with a Bachelor of Arts degree from Albion College; received the Master of Arts degree from Northwestern University and then spent two years in the School of Theology of Boston University. On June 2, 1896, he married Miss Mabel E. Smith, who with a daughter, survives him. Doctor Phelps was a pastor in the Michigan Conference from 1894 to 1914, when he was appointed superintendent of the Lansing district. In 1920 he was elected editor of the *Michigan Christian Advocate*, which position he held until his death. Doctor Phelps was a member of the Board of Foreign Missions from 1916 to 1924.

Hymn 527, *For all the saints, who from their labors rest*, was sung and Bishop McConnell pronounced the benediction.

Francis J. McConnell

President.

Harry C. Spencer

Recording Secretary.

IN MEMORIAM

FRANK ALEXANDER HORNE, S.C.D.

February 25, 1869—March 21, 1939

The extraordinary outpouring of citizens from many walks of life on the occasion of the funeral of the Vice-president of this Board was evidence of his numerous important interests in business, in philanthropy, and in the Church. It is doubtful if any other layman in the Five Boroughs was so active, so useful and so highly esteemed in so many and such diverse fields of laudable effort as Doctor Frank A. Horne.

Doctor Horne was the son of a Scotch bricklayer of Brooklyn. He was brought up in a home in which the frugality and piety of his ancestors still prevailed. In his youth he entered the Cold Storage business in New York, rising to the presidency of the Merchants' Refrigerating Company. As a recognized leader in the industry he was called to the assistance of the Federal Food Administrator, Herbert Hoover, at the outbreak of the World War as Chief of the Cold Storage Division, which safeguarded the food supplies of the American forces.

Among the numerous interests outside of his business which claimed Mr. Horne's attention, Foreign Missions shared the leading place with the Methodist Hospital and The Methodist Book Concern. All three vastly profited by the intelligent and sympathetic application of his commercial and administrative experience to their special problems. If one were to put together the hours which he devoted to these causes the aggregate would be almost incredible.

Elected to the Board of the old "Missionary Society" in 1906, and serving as Vice-president of this Board since 1916, he was, during most of that period, scrupulously attentive to his duties as member of the Executive Committee, the Finance Committee, the Committee on the Wendel-Swope Bequest, and many others, including the Centenary Commission and the interdenominational groups related to the Laymen's Foreign Missions Inquiry. Thorough and conscientious in the discharge of these duties, it was his habit to make a careful study of each problem and to act according to his sober judgment. Successive secretaries found in him a trusted adviser. His sympathies were usually on the side of the more liberal policies and plans, while his sound business principles afforded a check on ill-considered and precipitate action.

How a person so heavily burdened with business and carrying such heavy responsibilities in two other major fields of Christian activity could find time to make important contributions to Christian Missions is difficult to understand. Indeed it can only be understood by those who are aware of the vital spiritual impulses which moulded his character and determined his thought and action. His faith in the adequacy of the Gospel for the individual and social needs of the race was clear and strong. Such a Christian could not be other than missions-minded. His fondest desire was that the missionary policy of the Church should remain faithful to Christ, while conforming wherever necessary to modern conditions. To us all his career presents a rare and inspiring example of enlightened thinking and of unwavering fidelity to official trust.

REPORT OF THE CORRESPONDING SECRETARIES TO THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH

November 1, 1938—October 31, 1939

TO THE BOARD OF MANAGERS:

Twenty-five years ago, just as today, the members of this Board of Foreign Missions assembled for their Annual Meeting with the clouds of war obscuring the horizon. Europe, for several months, had been an armed camp and the devastation of war was already blasting that continent and was making hazardous all ocean travel. China had only three years before thrown off the rule of the Manchus and that great land was still in the period of chaos which followed the revolution. Missionary work in China was in confusion. Some leaders expressed uncertainty, even doubt as to the future.

Here in the homeland, too, there were many difficulties—industrial, social and religious. The Board members assembled in such an atmosphere and looked out upon a world that appeared to be one vast troubled sea and yet . . . those men did not stop with looking out upon a distracted world. They prayed, and planned and set out upon a new year's task.

Today, we meet under conditions even more ominous. The European war is in only its third month, but it threatens to become a second world war. In Asia the Sino-Japanese war is in its third year and has caused untold misery in China and has bred hatred in all the Far East. Significant changes in Africa, unrest in India . . . and there is no land touched by our Methodist Foreign Missions that does not bristle with problems and difficulties.

But we remember that our fathers in Biblical days and our predecessors in the work of this Board "endured as seeing Him who is invisible." Cognizant, therefore, of world movements which condition the physical aspects of our work, but confident in our faith in the living God, we bring to your attention news concerning the year that is past, problems which face our Church in the period just ahead, and plans for the future activity of foreign missions.

APPRECIATION OF BOARD MEMBERS

Since this is the last regular meeting of the Board as now constituted, the Secretaries wish to record their appreciation of the valuable services rendered by the members of the Board during the quadrennium. Their devotion to the cause of Foreign Missions, their sympathetic interest and understanding of the administrative problems, their readiness to give their time to the meetings of the Board and its various committees, have been assets of incalculable value. To them the Secretaries and Staff have freely turned for counsel, always certain of a sympathetic hearing

and a judgment based upon wide experience and deep interest. Working together in this relationship there has developed a comradeship in service which has been rich indeed. The meetings of the Board and of its committees have been characterized by an unusual spirit of harmony. While the discussions have been marked by freedom of expression and have brought out differences of opinion, the conclusions have been reached in a fine spirit of unity.

OUR DEPARTED FRIENDS

During the year the Board has suffered great loss in the death of a number of persons whose relation to the Board has been of unusual significance.

In March, Mr. Frank A. Horne, a member of the Board since 1906 and Vice-president since 1916, was called to his reward. During his long years of service, Mr. Horne brought to the counsel of the Board deep interest in the World Mission, and a willingness to give conscientious study to its problems. He was a conspicuous leader in the Church, a man of wide experience in the business world, a forward-looking student of the application of the Gospel to the social and economic problems of our day and above all a devoted follower of Jesus Christ.

In April, occurred the death of Mr. Henry Pfeiffer, a highly successful business man who as a philanthropist and exemplar of Christian stewardship gave generously to missionary and educational enterprises.

In October, Mrs. Louise McCoy North, the widow of Dr. Frank Mason North, a former Corresponding Secretary of the Board, passed to her reward. During her lifetime she had exemplified the grace of Christian personality and her interests and sympathies were worldwide.

A severe loss was sustained by the Korean Methodist Church in the death of Bishop Chong Oo Kim in September. Bishop Kim was born in Korea and had been ordained by Bishop Welch in 1916. His service as a Bishop of the Church was less than a year, during which time he carried the heavy burdens and responsibilities in these difficult days with Christian fortitude.

Two staunch friends of the Board and staunch advocates of the cause of foreign missions—friends whose able pens had for years kept the Church at home intelligently informed of the activities of the Church overseas—passed away during the year, and we are the poorer for their loss. Editor William H. Phelps and Editor Dan B. Brummitt had much in common: both had keen wit and as keen ability to put that wit into the printed word; both had a deep love of the Church and a thorough knowledge of its men and its institutions; and both counted numerous missionaries as their personal friends, and were ever eager to let these friends tell their stories through the columns of the *Michigan Christian Advocate*, and the Central and Northwestern Editions of the *Christian Advocate*. We shall miss them from our meetings and from our editorial councils.

The Board was shocked at the sudden death, on November 18, 1939, of Bishop Wallace E. Brown. He had given four years of Christian

service to China before assignment to an Episcopal Area in America. A missionary associate who was with him much during those years has said:

"Bishop Brown gave himself unstintedly to the human side of his task. He sought understanding of the problems of missionaries and nationals alike, and across the barrier of language and race he reached to the hearts of those for whom he had gone to the new land. He was interested in them and their affairs. We lived in his home for a year or more, and during that time we had opportunity to see the stream of visitors and to observe the unfailing friendliness of the bishop's attitude toward them. When he preached, and that was almost every week, the sermons had a close touch with life, the life of common folks. He was 'a good minister of Jesus Christ.' He loved his Lord and he loved people; so he tried to draw these together."

OFFICE PERSONNEL

The work of the year has been carried on by the regular staff, but few changes being necessary. As reported a year ago when Mr. Reid, Director of Publicity, was given a year's leave of absence to visit the mission fields, Mr. Richard T. Baker, who had just completed a course in Journalism and had spent a year visiting mission stations around the world, was secured to take charge of the Publicity Department.

During the absence of Mr. Woodruff, Assistant Treasurer, on his trip to South America, his work was assigned to Rev. R. L. Archer, the Treasurer of the Board in Singapore, who was in this country on furlough.

Both Mr. Baker and Mr. Archer have proven fully equal to the responsibilities placed upon them. We are happy that Mr. Baker continues to work with the Board for another year on a part-time basis, while studying for his degree at Union Theological Seminary.

Another change was the retirement of Miss Lillian Romer under the provisions of the Pfeiffer Reserve Pension Fund. Coming to the Board in May, 1906, Miss Romer was assigned as a clerk in the circulation department of *World-Wide Missions*. For many years she carried much of the responsibility of the Parish Abroad correspondence. Miss Romer had a personal interest in every phase of the activity of the Board, knew many of the missionaries personally, and had a thorough knowledge of the mission field. The Board will want to express its appreciation to Miss Romer for her many years of faithful and devoted service.

The work of the San Francisco office has again been conscientiously handled by Mr. John Tunncliffe, whose report is appended as Exhibit A.

In September, the Board received a communication from a Committee of the Illinois Wesleyan University, stating that Dr. W. E. Shaw, Corresponding Secretary of the Board, had been invited to become President of Illinois Wesleyan University and inquiring whether the Board of Foreign Missions was willing for Dr. Shaw to accept, and whether arrangements could be made between the two organizations involved, regarding the time element and financial obligations. On presentation of

this request to the Executive Committee, Bishop Francis J. McConnell, Dr. John W. Langdale and Dr. John H. Race were appointed a Committee, with power, to confer with the Committee of the Illinois Wesleyan University which consisted of Mr. Ned E. Dolan, President of the Board of Trustees, Bishop E. L. Waldorf, and Dr. H. W. McPherson. This Joint Committee came to a unanimous agreement as to the division of time, salary and expenses, based on the following statement:

“By a mutual agreement between the Board of Foreign Missions and the Illinois Wesleyan University, Dr. William E. Shaw will continue as Corresponding Secretary of the Board of Foreign Missions until the session of the General Conference. At the same time he will undertake certain administrative matters as President-elect of the Illinois Wesleyan University.”

MR. REID'S VISIT OVERSEAS

The Board's director of publicity, William W. Reid, returned in August from an eleven months' trip to a number of mission fields, principally to India and Africa. He has brought back with him copious notes which will be the basis or background of articles during the next two or three years; also some 1,400 pictures which will enrich the files of the Department of Visual Education and will be usable for several years in cuts, lantern slide lectures and enlargements. He has brought back also a first-hand acquaintance with the missionaries, mission stations and problems on several fields. We believe this will add to the value of his writing and the editing of missionaries' writings in the future,—thus promoting interest and understanding of the world Mission among our people and churches in America. Extracts from Mr. Reid's report to the Corresponding Secretaries appear as Exhibit B, in this report. It should be read by every member of the Board. He has already given some of his observations and conclusions to the Board's Personnel and Home Cultivation Committees, and the Secretaries will discuss all of his suggestions and observations with their colleagues at an early date.

THE BOARD AND METHODIST YOUTH

The Board will recall that as a result of the participation of Mr. DeWitt Baldwin and Miss Ruth Ransom in the leadership of the National Conference of Methodist Youth at Boulder, Colorado, in 1938, the Secretaries invited the members of the Executive Committee of the National Council to be the guests of the Board at its Annual Meeting last year. At that time Miss Harriet Lewis, Miss Grace Demetriades and Mr. Thomas R. Pendell addressed the Board as a part of a special program for youth. The Board in accepting the report of the Home Cultivation Committee stated: “We have been thrilled by their particular contribution to the program of our Annual Meeting, and we believe that the ability and consecration therein displayed augur well for the future of our Church.”

We are now able to report further cooperation between the Board

and the young people represented in the National Council. Members of the National Council were at the Amsterdam Youth Congress last summer and those who were members of the seminar of Mr. Charles F. Boss went to the All-European Methodist Conference at Copenhagen to take part in the program there. This school year Mr. Frank Littell and Mrs. Littell (formerly Miss Harriet Lewis) are assuming responsibilities with the Board on a part-time basis while attending Union Theological Seminary.

Mrs. Littell is working in cultivation among parish abroad conferences, giving special attention to providing missionary projects and methods of education for church school groups. Mr. Littell is developing a project for missionary leadership training among young people and youth groups of the Metropolitan area. He has been filling numerous speaking engagements at which he has emphasized the need for Bible study and prayer groups in the local young people's societies. He has helped in the development of a World Fellowship of Methodist Youth (a joint project of the National Council of Methodist Youth and the Board of Foreign Missions). In cooperation with Miss Demetriades, Chairman of the World Friendship Commission of the National Council, he is promoting six project conferences for youth in tension areas of the United States.

STUDENTS AND THE WORLD MISSION

As the Board now approaches a united Methodism, it is apparent that the emphasis which it has placed on educating students in the world mission of the Church is to have increasing value. The work of the last six years, both in helping individual students to interpret the world mission and in integrating into student programs the emphasis on the work of world Christianity, has seen an increasing response from both students and leaders. There is no better illustration of this than the emphasis on missionary education in the program of The First National Methodist Student Leadership Training Conference held at Berea College, Kentucky, in June, 1939, as compared with programs of similar student groups five years ago. Those who were present remarked about the normal way in which the students who attended this conference recognized the World Mission as part and parcel of the work of the Church. That this is a new and unusual thing is evident from the following resolution which was adopted by the plenary session of the Berea Conference:

"WHEREAS, The lack of knowledge of available materials and of possible channels of contact among college students results in an absence of a sense of responsibility for world missions,

"Therefore, we, the National Methodist Student Leadership Training Conference, believing it absolutely essential, request that a person be jointly chosen and supported by the Board of Missions and Church Extension and the Board of Education delegated to student work in colleges, universities, and Wesley Foundations to work through the new 'Interboard

Committee on Missionary Education' toward a fuller student participation in the *World Mission of the Christian Religion*.

"FURTHER, Since there are at present no officials, from the standpoint of the national set-up, who have full-time responsibility for planning and promoting a program for the *World Mission of the Christian Religion* on the local campuses and acquainting students with the whole of the *World Service Benevolent Movement* of our Church,

"BE IT RESOLVED, That we endorse and urge the immediate creation of standing committees on the local campuses, on the *World Mission of the Christian Religion*, where such committees do not now exist, and

"That the emphasis on the *World Mission of the Christian Church* be channeled through the student chairman of this local campus committee."

There are, of course, other forces at work making Christian students increasingly conscious of the possibilities of and necessity for a world fellowship based on our common need and our mutual experience. Delegates who have returned from the Amsterdam Youth Conference have noted a new sympathy with the progress, slow though it seems to some of them, which has been made in uniting the many factions and divergent emphases of the age-old Christian Church. The mingling of these youth delegates from all over the world has resulted in their bringing back to student work in this country a world touch—a grasp of the larger relationship demanding community emphasis on a world-wide scale with the strength of solid religious foundation. These deepening values coming into all student work as a result of Amsterdam bring to many students the reality of world fellowship and also the acceptance of responsibility on their part to be loyal within the framework of the Church rather than to scattered bits of social service which lack continuity because they are not tied up with the ongoing Christian witness.

As a part of its educational approach to this question the Board sent an invitation to all members of the Executive Committee of the National Council of Methodist Youth to attend the Board meeting a year ago. As the Board interpreted to these Methodist students and youth leaders the problems and opportunities of the church's missionary work, the youth leaders, themselves students, reciprocated by helping us, as a Board, to understand their purposes and programs.

There has been a renewed interest on the part of these able young people in inquiring about foreign service and they in turn have shared with their colleagues throughout the United States a larger interest in the world mission. Those attending the meeting of the National Youth Council at Warrenton, Missouri, early in September, 1939, realized how this new understanding and friendly relation with the work of foreign missions had taken root. There is still, however, a great gap on local campuses between those students who have experienced Amsterdam and those who have not. It calls for the utmost in adult support in time and

effort and program to strengthen the hands of these students who are now trying to bridge this gap.

During the past year there has been much demand for the Board's Student Secretary from colleges and conferences in many parts of the country and a full program in the colleges of the United States through many channels has been carried on. Some of the campus visits which should be mentioned include a month with Southern students in the Texas State Student Conference and in colleges throughout the state of Texas. There were longer visits at the Ohio State University, the University of Illinois, and Northwestern University. At the Mississippi State Student Conference, in addition to his work on the World Community Commission, the Secretary took the place of Dr. Smart of Emory University, who had been scheduled as the main speaker for each day. A visit to metropolitan Boston included the Colleges of Boston University, Wellesley College and Harvard University. In western Massachusetts and Connecticut, Mt. Holyoke and Wesleyan University had a full program. Others were Miami University, Oberlin, Hamline University and the University of Minnesota. The week spent at Garrett Biblical Institute afforded unusual opportunities to talk at length with the students studying for the ministry as well as meeting them for discussions in their organizations. Similar visits to the Boston University School of Theology and to Drew Theological Seminary proved to be of real value.

In enlisting and selecting the personnel for the summer training in the Christian Mission Service Fellowship at Lisle, New York, brief visits are made to colleges within reasonable radius. The additional values resulting from this privilege of meeting with Christian Association cabinets and talking individually with students afford extraordinary opportunity for first hand interpretations of Christian missions. In preparation for this year's Lisle Conference more than forty colleges along the Eastern seaboard from Maine to Georgia were visited. These brief visits often afford introductions to a campus which are followed by an invitation for more concentrated work later.

The educational work carried on among students by Miss Ruth Ransom, Personnel Secretary, is invaluable, and it has been our pleasure to work reciprocally as it seems best to serve the interests of the world task which is our mutual concern. The work of certain missionaries on furlough continues to be one of the most important sources for first-hand contact with the working program for students. These past years have built up a recognition of the value of this work of the Board. As we enter the larger Methodism, even more adequate planning should be made to continue interpretation of this significant work of the Church to students.

THE CHRISTIAN MISSION SERVICE FELLOWSHIP

With the passing of the fourth annual training conference of the Christian Mission Service Fellowship at Lisle, New York, the Lisle

project has become well known to the young people of New York State and Pennsylvania and an attraction to college student leaders from all parts of the country. Lisle is almost unique among student groups in its emphasis on the world mission and in its method of providing for students a practical way of sharing this mission with others. Nine national members of the Fellowship are now in service in their home countries and five Americans are in foreign service. Beyond these and equally committed are Lisle students who on their campuses, in churches, and in other vantage points of service are centers for world-mindedness. These students scattered as they are in thirty-two states and countries feel the common bond of purpose and group fellowship and have become connecting links for a wide network of consecrated interest in the work of Christianity around the world. These centers of personal friendship and conviction on different campuses account for much of the increasing demand for the all-year-round work of the Student Secretary. In several colleges in New England, Ohio, and in the South, there are enough of these students to rebuild campus committees on world fellowship and Christian outreach. One of the important emphases which we are making this year is to encourage unity of emphasis on Christian missions in the various student regions.

Mention should be made of an innovation in 1939 during the Lisle conference which promises growth for another year. A deputation of students aided by Dr. T. H. P. Sailer entertained a two-day leadership training conference at Lisle for church officers and lay leaders. The program sought to interpret the Missionary Education Movement study courses in Foreign Missions for next year and to give a more adequate exposition of the whole missionary program of the Church. Twenty-five men and women came from Scranton, Syracuse, Binghamton, Portland, and neighboring towns, and plans are under way by these laymen for a larger group next year. The community service provided by the Lisle student teams at Epworth League Institutes and Student Conferences is increasingly popular. Local young people's groups visited by Lisle delegates recognize the importance of the missionary emphasis because these college students so ably represent it in their churches throughout the summer. Fifty-seven deputation teams, the summer of 1939, went into ninety-nine different churches to work for world-mindedness. Nine others were missionaries to youth conferences to interpret world Christianity and the unity of world fellowship.

During the forthcoming Christmas vacation, the Student Volunteer Movement will hold in Toronto a Consultative Conference of five hundred student delegates from the United States and Canada. During the past year the General Committee of the Student Volunteer Movement and Dr. Paul Braisted, its Executive Secretary, have been making plans for this important meeting. This Consultative Conference takes the place of the usual large quadrennial conference. Its purpose is to bring together students representing Christian Associations, Church groups, and Theological Seminaries who, loyal to the Church, will through this conference receive deepened understanding of the achievements and present

problems of Christian missionary work. These students will go back to their campuses to create a student emphasis for the world mission within the Student Christian Movement in America. The Board is cooperating with the Student Volunteer Movement both in committee service and by a small annual grant.

DISTRIBUTION OF WORLD SERVICE INCOME

The statement which the Board of Foreign Missions presented to the World Service Commission at its Annual Meeting in July, 1939, was based on that made to its Committee on the Study of Ratios in 1937, as that document was recognized to be the basic statement of the position and needs of the Board. Since that statement was originally made we have reported annually to the Commission exactly what we were able to do with our share of the World Service income, including the special grants. In contrast we have also shown annually some of the things we were not able to accomplish because of the limitation of income.

As in other years, the Commission was cordial to the representatives of the Board and we believe we are correct in saying that it appreciates the tremendous problems we are facing.

When the Commission assembled in annual session July, 1939, the situation, so far as the three boards receiving funds on a percentage basis is concerned, was as follows:

The Board of Foreign Missions had received, during the preceding year, a special grant of \$125,000 and 41% of the balance after all fixed payments had been paid.

The Board of Home Missions and Church Extension, as the result of an emergency appeal in November, 1938, had received a special grant of \$25,000 and 41% of the balance.

For many years the Board of Education, while never receiving a preferential by vote of the World Service Commission, has had in effect a preferential by General Conference action; namely, Rally Day offerings, World Comradeship payments, and Lincoln Day offerings, which are acknowledged by "On Apportionment" vouchers, without pro-rating. During the last World Service fiscal year these offerings totalled \$126,787. The Board of Education received 18% of the balance.

However, at the meeting last July, there was presented to the World Service Commission a special appeal for additional funds for the Board of Education, to be used particularly with the young people of the Church. It was proposed to give to that Board a special grant of \$25,000; but the Commission saw the incongruity of three boards receiving funds on a ratio basis and then each having a special grant. Its final action, therefore, was to make no special grants to the Board of Home Missions and Church Extension and the Board of Education and fixed the grant to the Board of Foreign Missions at \$85,000. The Board will want to express its appreciation for this special grant.

The Commission voted the same fixed payments for the other boards

as they received the preceding year except that the payment to the Board of Hospitals, Homes and Deaconess Work was reduced from \$98,000 to \$94,807, and there was a small reduction in the budget for the Central Receiving Treasury. In view of the decreasing income, the Commission took the following action regarding the boards and agencies which receive fixed payments, which, it will be noted, in effect puts them on a percentage basis:

"Your committee unanimously recommends that the foregoing fixed payments be contingent upon the distributable income for the current year equaling the income of the year closed, May 31, 1939. In the event of a decrease such fixed payments shall be reduced proportionately, and in the event of an increase above the amount of the preceding year, these agencies to which fixed payments have been allocated shall likewise share proportionately in such increase."

The Commission also provided for continuance of the custom which had existed during the preceding year concerning sharing of the Co-operative Expense Budget by authorizing "the treasurer to deduct the expenses from the distributions to the several boards and agencies in proportion to their receipts, other than honor vouchers."

While the chief factor in the reduction of our income for the present year is the decrease in World Service income, a contributing factor of considerable importance is the reduction of the preferential.

There were no actions taken by the Commission in connection with this special grant, but the Secretaries have proceeded on the assumption that it was given with the same understanding as in previous years; namely, for the purpose of keeping our work going without further reduction, if possible, and for the application of as large a portion as possible to the liquidation of the debt.

HOME CULTIVATION

Throughout the year constant attention has been given to the program of missionary education and cultivation. All of the plans of the Million Unit Fellowship Movement and of the Secretarial Council have had the active support of the Secretaries and their associates and of the missionaries on furlough. The Board has also worked through such inter-board and interdenominational organizations as the Department of Missionary Education (see Exhibit C), the Department of Visual Education (see Exhibit D), the Department of Religious Education in Foreign Fields (see Exhibit F), and the Foreign Missions Conference of North America.

In addition, the Board has endeavored to make its own contribution toward developing a membership in the home field which is not only intelligent concerning that which is taking place in the foreign lands, but which is so motivated by a passion for world redemption that it will be eager to participate in the world mission of the Church. The methods

of promotion employed have been the usual ones: correspondence with pastors and laymen and churches; field work by members of the staff and missionaries on furlough; the distribution of literature, and the supplying of the church press with missionary articles.

Of the methods used, none is so effective as the cultivation by the missionaries. Through public address and personal contact, through correspondence from the field and in other ways, the missionary not only gives information and inspiration but by his very life of service is the embodiment of the missionary ideal and purpose. He is the missionary word made flesh and dwelling among us.

While realizing the limitations of the educational program due to lack of funds and personnel, and aware that many pastors and laymen are not motivated by the missionary imperative, we do find many evidences of a more cordial attitude toward foreign missions and believe that an increasing number of pastors and laymen are recognizing their responsibility for supporting the work of missions. The 1939 October response was more than financial. The correspondence received in our office revealed a vital interest in and a passion for the Kingdom on the part of pastors and laymen alike which is most heartening. Whatever may appear on the surface, there are evidences of deeper currents of devotion and loyalty which are strong and enduring.

This evident interest indicates that the Church is ready for a thorough and comprehensive program of missionary education and promotion. We are, therefore, looking forward with real expectation to the organization of the Joint Division of Education and Cultivation in the new Board of Missions and Church Extension, which shall have equal rank with the three administrative divisions. In our judgment no one of the four Divisions will have a greater responsibility, or a greater opportunity than this Division which will have as its task the undergirding of the total missionary program of the united Church. If to this Division there is given a clear approach to the local church, it should be able to make an impact which will not only result in an adequate support of Missions, but a richer life in the churches themselves.

In the program of missionary promotion, the Secretaries have had the counsel of the Home Cultivation Committee whose monthly meetings have afforded an excellent opportunity for bringing to the Board the viewpoint of ministers and laymen whose contacts with the local church enable them to speak with authority on these matters. Some of the results of these discussions will be presented to the Home Cultivation Committee of the Annual Meeting which, in turn, will present its findings to the Board.

THE PRINTED PAGE

We are happy again to welcome the editors of the Advocates and of Zion's Herald to our annual meeting. During the year they have continued to furnish the Methodist Church with news and articles from the foreign fields, and to help in the educational process of keeping the church aware of and alive to the widespread enterprise of spreading the Gospel

and building the Kingdom of God. We have deep appreciation of their good will and interest in this part of the Church's work.

To the editors of the church school publications and the Epworth Herald we are also indebted for articles and news and programs that keep our youth and young people informed and inspired by the work of our missionaries, and that add to the educational values of the teaching materials of our Sunday and weekday schools.

NEXT STEPS IN VISUAL EDUCATION

The newer methods of visual education fully deserve the wide interest and attention now being devoted to them by industrial and government organizations. Colored transparencies for projection, photographic enlargements, series of pictures organized like a story or description, 16 mm. motion pictures in black and white and color—all these are more than techniques of a passing fad. They have become a part of the educational and propaganda programs of modern life.

The Board of Foreign Missions was a pioneer in the realm of visual education. Its stereopticon slides have a well-deserved reputation for technical excellence. The popularity of the old illustrated lecture, a popularity which is still wide-spread among the churches, owes much to the high quality of the pictures developed with such painstaking skill.

But in spite of the record of the past, we admit that we do not now occupy the position of leadership in the field of visual education we once held. While lack of funds for this work has kept us on a plane of past achievement, other organizations and movements have forged steadily ahead.

Briefly summarized there are three main technical methods of visual education: (1) the photographic print and the plate made from it for reproduction by ink and paper; (2) the photographic transparency; (3) the photographic motion picture, silent or sound, black and white or colored.

(1) It has long been the custom of the Board to use the printing press in describing the work of missions. In preparing such pamphlets or books, pictures have been used as illustrations to break up solid pages of type. But except in the recently published pamphlet of the Million Unit Fellowship Movement, "My Church and I," there has been no attempt to tell a story in pictures of the impact of Christianity on pagan conditions. While some pictures are available for such thematic treatment, the range of subject material is still inadequate. This will continue to be the case until the promotional department makes a definite plan for obtaining photos of the proper kind. Meanwhile, vast numbers of young people and adults in the churches, who do not have the time or will not take the trouble to read about the work of the missionary, continue to hold inadequate or false ideas concerning missions, with a corresponding lack of interest. One can imagine, for instance, the possibilities of education of college students in this field, if at least once a month there could be issued for their use picture studies of the relation of Christian missions

to the international, political, social, economic, cultural, and religious life of the various countries. Beginning with well-chosen pictures of the history and general conditions of the country, the pictures might pick up the work of a single agricultural-industrial school, and show graphically the impact of this project in Christian education on the life of a particular district. In addition, these studies of current interest to the college youth would be invaluable as teaching material for many years to come in all departments of the Church School and in adult study groups.

(2) The photographic color transparency has been developed to high excellence by modern research. One of the most impressive exhibits at the New York World's Fair was that of the Kodak Company in which these 35 mm. film strips were projected on large screens. The color gives depth, beauty, and reality to the pictures which black and white cannot equal. Such transparencies are inexpensive compared to the regular lantern slide.

Missionaries home on furlough are frequently asked to make lectures on their work, and illustrated talks are especially in demand. Some missionaries have brought home with them motion pictures which they have used in this connection. It has often been found, however, that movies are not as adaptable to lectures of this type as still pictures, because no opportunity can be given for answering questions as the film runs through the projector. Furthermore, the cost of motion pictures is high and much skill in editing is required. For such missionaries an extensive library of the 35 mm. color transparencies from which they could select slides for lectures would be of great value. This is another project which has never been started.

(3) Paul Rotha in the foreword to his book, "Documentary Film," says, "I look upon cinema as a powerful, if not the most powerful, instrument for social influence today; and I regard the documentary method as the first real attempt to use cinema for purposes more important than entertainment." Stating that the commercial success of the movie has led many to believe that the value of a film lies only in its power to create immediate sensation, he contrasts with this the documentary film which has a message for a community. It is his belief that "documentary demands greater production care, more skilful craftsmanship and a more profound reasoning behind its choice of theme and its approach to material facts than does the story-film." Since the industrialist and the government official and not the educationalist have the means and funds for production of film today, they and not the educationalist are controlling the propaganda resulting from motion pictures. From this fact Rotha concludes, "It is clear that, under present policies of production, we cannot expect any film to deal impartially with such vital subjects of contemporary interest as unemployment, the problem of the machine, slum clearance, the relation of the white man to the native, or the manufacture of armaments. To do so would be to lay open to criticism some of the fundamental principles upon which society stands and for which the cinema, consciously or unconsciously, must act as a sort of deodorant."

A true estimate of the power and possible significance of motion pictures has never been a part of the thinking or planning of the Board's promotional program. Until this past year when the Africa Film Project was organized under the Africa Committee, the Board's motion pictures were confined largely to collections of casual shots taken by missionaries at odd moments. The scraps of footage thus acquired, not too good photographically, lacked a central theme or purpose which no amount of editing was able to supply.

In the fiscal year 1939 the Africa Film Project, of which the Board was a part and to which the Board advanced \$1,000, released three mission films: "Ngono and Her People"; "Song after Sorrow"; and "The Story of Bamba." Produced cooperatively by several mission boards and the American Mission to Lepers, these films represent a definite point of departure from former methods and former results. More pictures will be released shortly which we hope will still further eliminate some of the defects of the films already distributed.

What the mission boards were not able to do, however, the commercial motion picture industry produced in the film, "Stanley and Livingstone." Here is presented in epic proportions the figure of David Livingstone working alone in the midst of African jungles in order to bring the light of the gospel of Christ to the Dark Continent. One could wish that certain small details had been changed but it is only fair to say that to anyone who has witnessed this brilliant performance, the heroic character of David Livingstone lives in a way that the printed page could never portray. Here was a chance for cooperation between the churches and the film industry—one of the first and one of the best ever presented—in a program that could be significant for the whole nation. The churches could have been enlisted throughout the country in the support of this film among the children and youth as well as the adults, making a sizable impression on box office receipts. There is no question but that the picture with proper advertising among church people could have been even more popular than it was. The Secretaries recommend that the Board express its appreciation to the Twentieth Century-Fox Film Corporation for the production of "Stanley and Livingstone," and suggest to them that after a reasonable time they make another film portraying the life of David Livingstone from his boyhood to his death in Chitambo's Village. The Secretaries ask that the Board make representation to the proper interdenominational agencies, as well as directly to the film industry, for the production of this and similar films.

Because of the importance of visual education and the long-range planning necessary for the collection and preparation of its materials, it would be wise for the Board to consider at this time some of the problems involved and make the proper recommendation as to the future.

1. A collection of prints should be begun centering about single projects with a view to presenting in picture form a closely integrated story or description.

2. A collection of colored transparencies for projection should be begun immediately.

3. Further cooperative effort should be made for the purpose of getting motion pictures showing the power of Christ to transform individual and social life.

4. In addition, some plan should be started for getting more satisfactory still, colored, and motion pictures of the distinctively Methodist work of foreign missions.

The Board of Foreign Missions in its daily work has a wealth of romantic and dramatic materials ready at hand for visual presentation. No other agency is carrying on along a wider front the battle for human freedom, physical and social health, agricultural and economic rehabilitation, and moral and spiritual regeneration. To fail to present this with every means available to the church at home is to fail the missionaries who look to us for support—and to fail the supporting constituency which has a right to the fullest information possible. As we step forward, therefore, into the new missionary endeavors of the Methodist Church the work of visual education must be lifted up to the place it deserves as one of the most potent forces of the educational process. Further detailed plans are presented by the Director of the Department of Visual Education, H. G. Conger, in his report appended as Exhibit D.

MISSIONARY ORGANIZATION IN THE METHODIST CHURCH

At the Annual Meeting of the Board of Foreign Missions of the Methodist Episcopal Church, November 14-16, 1938, the following action was taken upon the recommendation of the Committee on General Reference:

"We recommend that the Secretaries send forward to the Joint Commission and the Uniting Conference, for consideration as an alternate proposal for Board organization, the recommendation of the Committee on Policy and Program, as shown on page 160, which reads as follows:

"The Committee on Policy and Program voted unanimously to favor the creation of a single Board of Missions to administer the Home and Foreign, general and women's missionary work of the new Church."

The Secretaries of the Board, feeling that in so important a matter they should have the counsel of the Board, asked the Executive Committee, at its meeting on December 15, 1938, to appoint a special committee to consult with the Secretaries in the preparation of a plan for a single Board of Missions. The Executive Committee appointed on this committee,

Dr. L. C. Wright
Dr. L. O. Hartman
Dr. John W. Langdale
Mr. Edgar T. Welch
Miss Florence Hooper

In preparing the Plan, the following objectives were kept in mind:

1. To recognize the essential unity of the missionary task and its appeal—home and foreign, general and women's—and to provide the most effective organization for planning and administering the work.
2. To cooperate with the local church and the conference in formulating a missionary program for Methodism at home and abroad.
3. To recognize the initiative, leadership and directing ability of the women of the Church and to develop adequate scope and opportunity for them in a coordinated missionary program for worldwide Methodism.
4. To bring representatives of the youth of the Church into the administrative councils of the Board.
5. To allocate to the Annual Conference as the fundamental unit in Methodist organization, responsibility for promoting missionary interest and education, and a united program in the local church.
6. To utilize the great new value of the Jurisdictions as educational and promotional units under the direction of the general Mission Board.

With these in mind, a proposed Constitution was prepared for a Board of Missions of the Methodist Church and was submitted to the Joint Commission on Interdenominational Relations and Church Union, at its meeting held in Jackson, Mississippi, January, 1939.

The Joint Commission transmitted, without action, this proposed Constitution to the Uniting Conference, together with the proposed Plan of Missionary Organization recommended by the Committee on Missions, appointed by the Joint Commission, and a constitution submitted by the Executive Committee of the Board of Missions of the Methodist Episcopal Church, South.

In the time intervening, the Secretaries conferred unofficially with representatives of the missionary organizations whose interests were involved. These consultations resulted in certain revisions which were presented to the Committee on Missions of the Uniting Conference, which, under the leadership of Dr. John R. Mott, gave most thorough consideration to every phase of the problems involved. After long discussion by the Committee, its report when presented to the Uniting Conference by Dr. Mott was adopted with but few negative votes.

The missionary organization, as well as the entire Church, owe a debt of gratitude to Dr. Mott for his painstaking care in guiding the deliberations in the Committee on Missions and his masterly presentation to the Uniting Conference of the larger interests involved.

It is not necessary to outline in detail the new Plan of missionary organization which provides for a Board of Missions and Church Extension to which is committed the total missionary task of the Church, home and foreign, general and women's. This Board will conduct its activities

through three Administrative Divisions and a Joint Division of Education and Cultivation, namely:

- (1) Division of Foreign Missions
- (2) Division of Home Missions and Church Extension
- (3) Woman's Division of Christian Service
- (4) Joint Division of Education and Cultivation

It was inevitable that a report, completed in the crowded session of the Uniting Conference and representing the judgment of many persons with varied backgrounds of experience should contain certain contradictions and inaccuracies. In order to correct these, the Uniting Conference adopted the following legislation which was introduced by Dr. Mott:

"That the Council of Bishops in due time appoint a Study Committee of four persons (two men and two women) from each Jurisdiction, not officers or paid executives of any Board or Society, to study the property interests of the Boards involved in the Report of the Committee on Missions and Church Extension, together with other financial implications, also to take account of any inaccuracies and contradictions in the Report; it being understood, however, that the Study Committee shall not be authorized to change the substance of said report in any particular, but may recommend to the General Conference any legislation which it may conclude would perfect the processes of the Board of Missions and Church Extension."

This Study Committee will be appointed by the Council of Bishops at its meeting in Chicago, December 6, 1939. In the meantime, upon the recommendation of the Secretaries, the Executive Committee authorized the appointment of a Committee on Legislation to make careful study of the present Discipline with a view to any revisions that seem wise from the standpoint of the interests of foreign missions. This Committee has presented its report to the Committee on Policy and Program, whose conclusions will be brought before the Board at this meeting.

Since the new Board of Missions and Church Extension cannot be constituted until its members have been elected by the Jurisdictional Conferences, which do not meet until after the next General Conference, the Uniting Conference provided that its work shall be administered through the eleven incorporated, existing bodies, one of which is the Board of Foreign Missions operating under the Charter of the State of New York.

The Enabling Act for this ad interim administration states (see Discipline, 1939, Par. 1632):

"The Trust, Permanent, Endowment, and Annuity Funds and Properties now held and administered for special purposes under the Charters of these Corporations shall be safeguarded, controlled and administered by them in the 'interests of those persons and causes for which these funds were established.'"

It further provides (see Discipline, 1939, Par. 1633):

"During the period between the time of the Uniting Conference and the time when the Board shall be constituted according to the Plan of Union and begin to assume its functions, the work of the Board of Missions and Church Extension of The Methodist Church shall be administered as follows:

"The Missionary and Church Extension Work now being administered by the Boards enumerated in Par. 1632 shall be administered by the respective organizations now in existence. The terms of office of the present officers and members of these Boards shall continue until their successors shall have been elected by the Jurisdictional Conferences and until the new Board of Missions and Church Extension shall be assembled and duly organized."

Having thus provided for the administration of the work of this Board as now constituted, the legislation also authorized the appointment of a Joint Ad Interim Committee, as follows (see Discipline, 1939, Par. 1634):

"In order to secure cooperation between the Boards, and in order to assist in administering the total program under their care, and in order to suggest any further steps for the merger and administration of the Board in The Methodist Church, there shall be a Joint Committee composed of five representatives of the Woman's Foreign Missionary Society of the Methodist Episcopal Church; five representatives of the Home Missionary Society of the Methodist Episcopal Church; five representatives of the Board of Foreign Missions of the Methodist Episcopal Church; six representatives of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and three representatives of the Board of Hospitals, Homes and Deaconess Work of the Methodist Episcopal Church; six representatives of the Board of Missions of the Methodist Protestant Church; six representatives of the Board of Church Extension of the Methodist Episcopal Church, South; eighteen representatives of the Board of Missions of the Methodist Episcopal Church, South."

This Committee met at Clifton Springs, New York, in July, 1939, and further meetings have already been scheduled. Thus far the spirit in these meetings has been excellent and real progress has been made. The problems are many and complex but Christian statesmanship is proving equal to the task. As these problems are faced, it should be remembered that they are inherent in the process of unification itself. However, we believe that the opportunity afforded by the new organization for a closer cooperation and joint planning of the total missionary task of the Church will result in a more effective administration of the work and is being welcomed by the pastors and the workers in the local church.

FINANCING FOREIGN MISSIONS IN THE NEW METHODIST CHURCH

In accordance with the action of the Uniting Conference a joint meeting of the World Service Commission of the Methodist Episcopal Church, the General Conference Commission on Budget of the Methodist Episcopal Church, South, and the Executive Committee of the Methodist Protestant Church, was held at Clifton Springs, New York, in July. At this meeting action was taken requesting the various benevolence boards to present their askings for the next fiscal year, with full supporting data, to a joint meeting of the three Budget Commissions to be held in Nashville, Tennessee, March 5-6, 1940. These askings, which are to include "the needs of the fields and the estimated costs of administration," are to be presented in the framework of the New Board of Missions and Church Extension.

After receiving these askings and hearing the presentations by the several boards, the three Budget Commissions will recommend to the General Conference the total amount to be apportioned for all connectional interests for the next quadrennium and the ratio to be allotted to each of the interests included in the budget.

The consideration of this recommendation will bring squarely to the General Conference the question of the place of foreign missions in The Methodist Church, an issue involving far more than money, although that is important. In previous reports and by various methods, the Secretaries have called to the attention of the Board and the Church the diminishing share of the benevolence giving of the Church which has been allotted to foreign missions during the last twenty-five years and the devastating effect upon Methodist work abroad. In fact, we regard this matter of such vital importance that we believe it should receive special emphasis at this time and hope the members of the Board will keep the issue clearly in mind when future legislation is being enacted.

It will be recalled that the General Conference of 1936, in response to various memorials, instructed the World Service Commission to re-study the distribution of the benevolence funds of the Church. In accordance with this action, the World Service Commission at its annual meeting in July, 1936, appointed a Committee on Ratios, consisting of nine members. After devoting a year to the study of the question, this Committee presented its report to the World Service Commission in July, 1937, stating that the report had been unanimously adopted after careful study of the data in hand and after full discussion on the part of all its members. This Report of the Committee, on the basis of the statement submitted by the several Boards, recommended an increase in the ratio to be allotted to the Board of Foreign Missions. The World Service Commission recognized the principle embodied in the report, but instead of granting the increased ratio voted a preferential of \$150,000 to the Board of Foreign Missions.

This statement of the Board to the Committee on Ratios was printed

in full in the Journal of 1937. However, we believe we should recall some of the principal subjects, as follows:

1. *Methodism and Field Occupation.* This section shows in detail the extensive areas wherein our Church has the sole or the primary responsibility—a compilation of facts and statements which is overwhelming both in its magnitude and in its implications.

2. *Cooperative Relations of the Board.* In this section the fact is set forth that we have joined with other Christian organizations in united tasks of various types, and that we are not now able to meet these obligations of honor adequately.

3. *Inclusive Services in Foreign Fields.* The Board is responsible for general missionary and evangelistic work, which includes both maintenance and Church extension, for medical work, and for educational work in primary, secondary and higher schools, and in theology, medicine and nurse training, as well as for the creation and distribution of Christian literature. In connection with this inclusive range of service, costs are involved which are inherent in the enterprise abroad and which do not have counterparts in the home field,—the necessary travel of missionaries to and from the field, which amounts to about \$90,000 a year; the housing and medical care of missionaries, their language study, and education of their children; and the pension of a large group of retired missionaries, which amounts to over \$70,000 annually.

4. *Legislation on Designated Gifts.* The action of the General Conference of 1936 affected greatly the Board's income. The table of statistics compiled indicated the loss incurred due to the inclusion of designated gifts within the ratio allotted to the Board. The experience since that statement was presented confirms the validity of the thesis.

5. *Securing Capital Funds for Building and Equipment.* The Board of Foreign Missions must appeal to the general constituency of the Church for such funds in a way quite distinct from that of any other cause. When such an appeal is made in many cases some form of World Service credit is expected. Other causes can appeal to local and community interests without any thought of World Service credit. Clearly the pro-rating of gifts for capital funds affects adversely the Board of Foreign Missions.

6. *Annual Conference Benevolences.* The extraordinary fact is brought out that according to the figures compiled in the office of the World Service Treasurer, the annual conference benevolences, all of which go to home causes, amount to approximately two-thirds of the total World Service giving. Special consideration of this fact must be given in the division between home and foreign missions in the reorganization.

7. *The Board's Personnel.* The reduction of the number of missionaries from 1,209 in 1921 to 571, the smallest number since 1905, was noted. The serious effect of this decrease upon the work in the mission fields is dealt with in another part of this report.

These are some of the factors which must be considered by the budget-making agencies and by the General Conference itself. Furthermore, the fact must be emphasized that missionary passion and participation are basic in the life of the Church. Unless the World Mission is given a cen-

tral place in the Church's program, there will be a continued loss of vitality and power for the task at home. Frankly, the forces sweeping through present-day life are indifferent or hostile to missions, either home or foreign. Both without and within the Church there are many who would unhesitatingly leave missions out of the program—some because they do not know or understand, and others because they are unwilling to make the sacrifice which the support of missions requires. In many cases the heavy financial burdens upon individuals or churches are so pressing that the impulse to share in missionary giving is crushed. But if the Church yields at this point, it ceases to be an aggressive force in the life of the world. It, therefore, becomes most important that as the new Church perfects its organization and enters upon its work, full provision shall be made for facing the needs of the world and participating in a program of world redemption commensurate with Methodist responsibility. Only thus can the Methodist Church enter into full fellowship with Him who included the whole world in His thought and purpose.

THE HEALTH CARE OF OUR MISSIONARIES

It was twenty years ago last January that the Board established a Medical Department with the services of a full-time doctor, J. G. Vaughan, M.D., formerly a missionary of the Board to China. The development of an adequate program for health protection of its missionaries has grown with experience. From the first, the Medical Secretary, later designated as Medical Advisor, rendered health supervision to other Boards who wished his services. But in 1933 this work was taken over by representatives of a group of missionary boards and societies, among which the Methodist Board has been a major participant. The Associated Mission Medical Office, which was then established, has its own Board of Directors with adequate representation from the Board of Foreign Missions and the Woman's Foreign Missionary Society, continues Dr. Vaughan on its Staff, and has its headquarters adjacent to the offices of the Board.

In retrospect of these twenty years we are strongly inclined again to emphasize this program. The significance of missionary health care is always in danger of being overlooked unless we are constantly alert. The fewness of our workers in proportion to the tasks that must be assumed, their zeal and eagerness to work beyond their strength, the hostile climate in which they are so frequently placed—these and other factors convince us that wise missionary administration must give skillful and constant attention to the matter of health supervision.

For the ten-year period ending in 1938 with an average staff of seven hundred missionaries, the Board paid annually slightly less than \$17.00 per missionary for the regular medical, dental and optical expenses which they incurred. This was about two thirds of the cost to them for these items. In addition there was an annual cost to the Board of about \$33.00 per year per adult missionary for special health furloughs, includ-

ing salary for the period of disability, and for the upkeep of its health administration staff.

In order to protect the missionaries against ill health it is well to realize that one of the most sensitive periods of missionary life from the health point of view is the first five years. The fresh recruit during this period is the most unstable of the various members of the missionary force. The chances are seventeen to ten that he will leave the service sooner than the veteran of twenty years. The death and sickness rate of the first five years is more than double that of the second five years. The total loss from all causes during this first five-year term is $8\frac{1}{2}\%$ as compared with 4.4% of the second five years, and 3.2% for the third and fourth five-year terms.

It is therefore the part of wisdom for the Board to maintain and strengthen its careful procedures in selecting candidates of sound health. Watchfulness and good judgment must also be exercised in supervising the new missionary during his first five years. The inexperienced recruit needs guidance and training on the field concerning those safeguards that will best maintain his health.

It is well that we again remind ourselves concerning the various illnesses which cause missionaries to leave the service. The proportion responsible for these various illnesses is indicated in the following tabulation:

Functional nervous disorders cause.....	29.0%	
Degenerative diseases cause.....	20.4%	of the
Tropical infections cause.....	17.3%	with-
Other infections cause.....	13.0%	drawals
Miscellaneous conditions cause.....	20.3%	

It is in the field of tropical infections and functional nervous disorders that we find our greatest opportunity for service.

A third goal which we have been fairly well achieving in the past fifteen years is helping to bear the costs of the missionaries' ill health experiences. We believe this should be well maintained. There is often danger that sound medical advice will not be sought and followed promptly enough unless the missionary knows that his Board stands ready to bear the major share of the cost.

A fourth goal is wise adjustment of the length of the missionary term. Some fields such as Liberia have a four-year term before furlough in U. S. A. Other fields have five-year or six-year terms. Careful data should be gathered to determine what other Boards are doing, and whether our own policies respecting this matter need reconsideration.

A special health goal in behalf of missionary children deserves consideration. We would include psychic as well as physical health. Fortunately most mission stations today have salubrious health centers available for the most trying weeks of the summer heat, but some have not. Long separation from parents at an early age is often required for health or educational purposes. In some stations it is difficult to keep the child in the home after the seventh or eighth year and his early return to

the homeland is imperative because of the physically or socially unhealthy environment. We believe the child's needs must be carefully considered in our missionary administration.

We should strive to avoid prolonged separations of husband and wife. This has been the policy we have constantly striven to maintain. Conditions such as those now prevailing in China often make it difficult to avoid such separations. But we believe the maintenance of marital happiness and mutual helpfulness is one of our reasonable goals.

PERSONNEL

Twenty-eight candidates have passed the Committee during the year and have been accepted for regular missionary service. In addition to their qualifications in personality and religious experience, seventeen of these hold college degrees. Twelve have, in addition, seminary, medical or graduate school degrees or Registered Nurse Certificates. Of the eleven not holding college degrees, all but one have had equivalent training. Two hold Registered Nurse Certificates, three have normal school training. Four of these candidates are from Scandinavia; one has special nurse training, three have training in theology.

Eight short-term missionaries were accepted. Each of them is a college graduate, and two hold seminary degrees in addition. One special contract teacher, who holds both college and graduate degrees, was accepted.

Six other candidates were tentatively approved. Five of them are going forward with medical studies, and one is taking additional educational training.

The following accepted missionary candidates were sent to their fields during the year:

Mr. and Mrs. Herrymon Maurer: Mr. Maurer holds a bachelor's degree from the University of Pittsburgh. Mrs. Maurer has a bachelor's degree from Mount Holyoke College, and also took graduate work at the University of Pittsburgh. Mr. and Mrs. Maurer are now teaching at the University of Nanking, Chengtu, West China.

Miss Mildred A. Black: Miss Black has a bachelor's degree from Albion College. She is a teacher in Ganta, Liberia, Africa.

Miss Myra L. Sawyer: Miss Sawyer received her training from the State Hospital at Hazleton, Pennsylvania, and Roosevelt Hospital, New York City. She has had previous service in China, and recently, before returning to China as a missionary, took several years of additional training in the Graduate Medical School in Philadelphia and in Western Reserve University. She is now in Chengtu, West China.

Miss Laveta A. Hobson: Miss Hobson obtained her bachelor's degree from Central College, Fayette, Missouri, and her master's degree from the University of Wisconsin. She is now teaching in the American Institute, La Paz, Bolivia.

Mr. and Mrs. William A. Hamrick: Mr. Hamrick obtained his bachelor's degree from Cornell University. He is trained for teaching both agriculture and industrial arts. Mrs. Hamrick is especially qualified for secretarial work. Mr. and Mrs. Hamrick spent a semester in the Kennedy School of Missions before sailing for Old Umtali, Southern Rhodesia, for educational and industrial work.

Rev. Rowland R. Harker: Mr. Harker has a bachelor's degree from the University of Redlands. He holds also a bachelor of divinity degree from Yale University, and spent one year in graduate work at Oxford University on the Hooker Fellowship from Yale. He is now teaching in Aoyama Gakuin, Tokyo.

Mrs. Mabelle L. Stump: Mrs. Stump, a contract teacher at the Seawall School in Panama, holds a bachelor's degree from Goshen College, and a master's degree from Columbia University.

Rev. and Mrs. J. L. Kinder: Mr. Kinder has a bachelor's degree from Asbury College, and a master of theology degree from the School of Religion of the University of Southern California. He took an additional year of graduate work in philosophy at the University of Southern California, and one year at the Kennedy School of Missions. Mrs. Kinder has a bachelor's degree from Asbury College and spent one year at the Kennedy School of Missions. Mr. and Mrs. Kinder have had previous service on the field before acceptance by our Board. They are now stationed at Arrah, Bihar, India.

Miss Miriam Beck: Miss Beck obtained her bachelor's degree from Dakota Wesleyan University, and her Registered Nurse Certificate from Bethany Hospital, Kansas City, Kansas. She is now serving in the Hospital at La Paz, Bolivia.

Mr. Dale J. Flinders: Mr. Flinders was graduated with a bachelor's degree from Morningside College. He is now teaching in the Kingswood School at Kalaw, Burma, as a short-term missionary.

Mr. Lester Heimark: Mr. Heimark holds a bachelor's degree from Hamline University. He is teaching in the Anglo-Chinese School in Singapore, Straits Settlements, as a short-term missionary.

Rev. Carleton H. Foss: Mr. Foss has a bachelor of arts degree from Boston University College of Liberal Arts, and master of arts and bachelor of sacred theology degrees from Boston University School of Theology. Mr. Foss is serving as a short-term missionary in Kuala Lumpur, Federated Malay States.

Mr. Leonard J. Hampson: Mr. Hampson earned his bachelor's degree at Springfield College and spent two years in graduate work at the same institution. He is now teaching at the American Institute, La Paz, Bolivia, as a short-term missionary.

Rev. Edgar Hoyt Smith: Mr. Smith holds a bachelor's degree from Wheaton College and a bachelor of divinity degree from Drew Univer-

sity. He expects to attend the Newman School of Missions in Jerusalem in special preparation for Moslem work in North Africa.

Mr. and Mrs. B. B. Cofield: Mr. and Mrs. Cofield both hold bachelor of arts degrees from Birmingham-Southern College. Mr. Cofield also spent one year at Yale Divinity School. Mr. and Mrs. Cofield are temporarily serving at the Booker Washington Institute in Liberia, but are designated for Ganta, Liberia.

Mr. and Mrs. Gilbert R. Dale: Mr. Dale has a bachelor's degree from Southwestern State Teachers College and a master's degree from the University of Arkansas. Mrs. Dale holds a bachelor's degree from Indiana University. The Dales are serving in the College of West Africa in Monrovia, Liberia.

Rev. and Mrs. Louis R. Dennis: Mr. and Mrs. Dennis both have bachelor's degrees from Asbury College. Mr. Dennis also has the bachelor of divinity degree from Asbury. Mrs. Dennis has a Registered Nurse Certificate from the Methodist Hospital Training School for Nurses in Philadelphia. Before sailing for their work in Yenping, China, Mr. and Mrs. Dennis spent a semester at Drew University.

Rev. and Mrs. Loren R. Humphrey: Mr. Humphrey holds a bachelor's degree from Asbury College, a bachelor of divinity degree from Drew University and has spent one year in graduate work at Wichita University. Mrs. Humphrey received her bachelor of arts degree from Friends University and took graduate work at Drew University for four years. Mr. and Mrs. Humphrey are now serving as rural missionaries in Foochow, China.

Dr. and Mrs. Ernest W. Weiss: Dr. Weiss holds a bachelor's degree from Baldwin-Wallace College, the bachelor of medicine and doctor of medicine degrees from the University of Cincinnati. His internship was spent at the Methodist Hospital in Indianapolis, with an additional year of residency at the Bethesda Hospital in Cincinnati. Mrs. Weiss is a bachelor of arts from the University of Cincinnati. She has a Registered Nurse Certificate from the School of Nursing of Bethesda Hospital in Cincinnati. Dr. and Mrs. Weiss are now taking language work at the College of Chinese Studies in Peking, preparatory to service in Nanchang, China.

Rev. and Mrs. Robert C. Eaker: Mr. Eaker has a bachelor's degree from Taylor University and a master's degree from the Pacific School of Religion. Mrs. Eaker holds her bachelor's degree from Taylor University. She also has a Registered Nurse's Certificate from the Good Samaritan Hospital School of Nursing in Portland, Oregon. Mr. and Mrs. Eaker are now serving in Central America.

The following four persons who have served as missionaries of our own or other boards were considered and accepted as regular missionaries during the past year.

Rev. and Mrs. Ragnar K. Alm: Mr. Alm was graduated from the Scandinavian School in Gothenburg. Mrs. Alm was graduated from the Milwaukee State Normal School. They are now in Sweden and will sail soon for further work in Sumatra, where both have previously served for several years.

Rev. and Mrs. Alfons Pratsch: Mr. Pratsch studied in Berlin University and at Frankfort Seminary. Mrs. Pratsch had training as a nurse and midwife. Mr. Pratsch has been serving since 1931 as Superintendent of our work in Sofia, Bulgaria. This year they were accorded the regular missionary status.

The following candidates have been accepted during the year but have not yet sailed:

Rev. Per Algot Knutsson

Rev. Per Hassing

Dr. Raymond F. Spanjer

Mrs. Karl E. Downs

Miss Florence J. Prouty

Mr. and Mrs. Martin G. Wade

Rev. and Mrs. Charles W. W. Fields

Rev. and Mrs. Tyler Thompson

PERSONNEL NEEDS IN EASTERN AND SOUTHEASTERN ASIA

In reporting the splendid group of missionaries who have been sent to the foreign field during 1939, sight should not be lost of the continuing need in nearly every field, a need so great as to justify the word "desperate."

In the past ten years in China there have been fifteen young missionaries added to the staff. Eight of these are reported in the paragraphs above because they went to China during the current year. *Fifteen new missionaries in ten years sent to the eight Annual Conferences in China!* But the withdrawals have been tragically numerous. From one Annual Conference in China there have been sixteen withdrawals during the ten years, as many taken away from that conference as have been added to the entire country. Losses by retirement, death and withdrawal during these same ten years are seventy-seven for all China. In other words, one replacement has gone out for each five missionaries withdrawn.

It can easily be recognized that in addition to those who have thus been sent to China, there is a pressing necessity for a goodly number of early replacements. The North China Conference has had no new missionaries during the entire decade and there are urgent pleas for help in religious education and in rural evangelism. In the two Annual Conferences in the Yangtze Valley there should during 1940 be added at least one couple to begin their work of language study in order to take up rural evangelistic work just as soon as conditions permit. In the Hinghwa Conference no new missionary has been added since 1920 and a new couple should be sent at once.

In Korea, we find that the youngest missionary has been ten years on the field and is forty-two years of age, while half of the present missionary group has been on the field more than thirty years. The addition of one or more young couples is a strategic need. A missionary couple should join the group in Japan, where the age level of missionaries is even higher than in Korea. The almost unprecedented growth of the Church in the Philippine Islands has laid heavy burdens on the already hard-pressed missionary force, now numbering only ten as compared with the twenty-two at work in 1929. To even partially meet the challenge, it is imperative another couple be added at once.

In Malaya there should be added at least one couple on Board support for full-time evangelistic work. It has been possible because of governmental grants to hold the force of educational missionaries steady, but every visitor to Malaya in recent years has recognized the great need for additional missionary aid for the strengthening of the Church. In Sumatra, the entire southern portion of the Conference is under the missionary leadership of one man and his wife for both educational work and the district activities . . . and this man went to the field in 1920. He should be given a colleague for his own sake and, even more, for the sake of the large numbers of eager students and constituents of the Church.

MISSIONARY PERSONNEL IN INDIA

Mr. William W. Reid, out of his visit to India and Africa during the past year, was deeply impressed by the missionaries whom he met on the field. He refers to "their spirit of consecration, their genuine love of the people, and the intelligent service that they are rendering the nation." He was also impressed by the many claims and demands which are made upon our missionaries and of the great need of broad and varied training. He has expressed particular concern as to what will happen to the work in India when the great majority of those now on the field who are over fifty years of age will pass off the scene after one or more further terms of service.

A review of our missionary lists for India shows that of the 148 missionaries on the field 69 were sent out before 1915. Of these 24 are near the retiring age. Thirty-seven were sent out during the Centenary period and 13 between 1925 and 1930. Since 1930, 86 missionaries have withdrawn, died or retired, whereas only 12 have been sent out for the regular work in this period. Sixteen additional have been sent to serve English-speaking churches or schools with their support provided on the field.

The final results show that the missionary force in India in the past 20 years has decreased from 263 to 148.

MISSIONARY PERSONNEL IN LATIN AMERICA

In Latin America in 1920 we had 140 missionaries. During the past 20 years this number has been reduced to 71. The force in Central

America has been reduced from 14 to 7; in Peru from 28 to 11; and in Chile from 40 to 16. Of these 16, 11 are supported on the field. Eight of the present missionaries in Latin America are approaching retirement.

MISSIONARY PERSONNEL IN AFRICA

When we study the missionary lists for Africa we find that 29 of the 66 missionaries on the lists have been in the work for 20 or more years. Twenty-six were sent out between 1919 and 1927, and only 12 have been added since 1928. During the last 10 years 32 have been withdrawn, died, or retired, and 10 additional are approaching the age of retirement. The net results for the past 20 years show a decrease in the force of missionaries in Africa from 109 to 66.

Attention has frequently been called throughout the years to the very heavy burdens resting upon our Church for the supervision of the many thousands of workers in the mineral districts of the Congo. A letter recently received from our two missionaries, Rev. and Mrs. Newell Booth, gives this picture of our work:

The average receipts from America are \$229 a month. For every \$5 thus received, \$6 is raised on the field. With these proceeds four pastors, twelve pastor teachers, four school teachers, one office worker, four workmen, and eight part-time women teachers, or a total of thirty-three, are supported. They, with Mr. and Mrs. Booth, are carrying on the following activities:

Supervision of the work of the Wallace Memorial Church in Elisabethville among a population of about 30,000 Africans. Recent statistics show an average attendance of 565 at Sunday School, 460 at Church, and 330 at prayer meeting. Ten class meetings are held weekly in six languages. Weekly meetings are held for women with over one hundred in attendance.

The day school has grown till over 700 boys and girls are attending and 350 additional children are found in seven other schools.

At the nearby mine of Kipushi, where 10,000 people live, the chapel is crowded every Sunday. Missions are held in four villages and new people are joining all the time.

In addition, our missionaries supervise the work in 40 other preaching places in eleven circuits with preaching, Sunday Schools, class meetings and prayer meetings.

Altogether they are ministering spiritually to 850 church members, 450 preparatory members, and 1,700 beginners, besides many more who are touched by the work. During the past year 243 have been received into full membership, 275 into preparatory membership, and 701 have been enrolled as new believers.

The Educational Secretary of the Congo Protestant Council, Dr. George Carpenter, who has recently completed a very thorough study of our work, writes as follows to Bishop Springer: "In your field more than anywhere else on our journey, we were impressed with the inadequacy of your present staff and occupation of the field. In no other

organized mission were the resources of missionary personnel so inadequate to the field for which responsibility is assumed. I cannot believe that it is truly in accordance with God's Will that so great and important a field should be staffed by a total of only sixteen missionaries; nor do I believe that the Church at home would rest content if the true situation were known and understood. It is, frankly, a paltry and utterly inadequate representation for the great body of which you are members. Inadequate, I mean, as a total force, for you count among your number some of the most capable and efficient individual missionaries in the Congo.

"It is correct, I think, to say that only in the Sandoa, Kapanga and Jadotville fields, of all the areas we have visited, did we receive the impression that the work is either declining or perilously near to a decline because the white staff has so often been too depleted to maintain effective oversight over the budding Church in parts of its field. The intensity of Roman Catholic activity in the Katanga makes the situation particularly tense and dangerous. They are prepared to take advantage of every sign of weakness and to make it the ground not only for a more absolute grip upon the Katanga, but a means of disparaging our work and magnifying their own in every part of the Colony. Your field is one of the most strategic and important in the Congo. It is imperative to Protestant work as a whole that it be adequately staffed and cared for. Of course I do not need to remind you of these facts with which you live daily; I hope only that this testimony from an outside observer may help arouse the Church in America to the gravity of their responsibility."

It is not often that the Mission has the benefit of such a thoughtful and discriminating survey of its work as has been furnished by Dr. Carpenter, to whose support and budget we make a small contribution. Attention has been called year by year to the serious and critical situation due to the undermining of our work in the Congo. The time has come when we can no longer allow this situation to continue without being subject as a Board to far more widespread and severe criticism than has been quoted. Your Secretaries hope that the coming year will not pass without some definite steps being undertaken to meet this great and compelling need.

THE NEED FOR EQUIPMENT

Dr. Carpenter in his report has also made a very important statement with regard to the urgent need of more adequate equipment for the work of the Church in the mineral districts of the Congo, from which we quote as follows: "The Mission as a whole gave the impression that financial provision for permanent buildings and equipment has been insufficient. The Church in Elisabethville is a noteworthy and beautiful structure; but it still needs finishing and furnishing and the facilities for school work both there and at Jadotville (and for worship at Jadotville) are appallingly inadequate. . . . It is amazing that children in Elisabethville continue to flock into your crowded and ill-equipped schools in

numbers comparable to those in the beautifully appointed Roman Catholic schools. New school buildings should be undertaken without delay there, and both school and church buildings at Jadotville."

Mr. Reid reports that similar statements might well be made concerning the need for increased equipment at other training centers in our work in Africa, notably at Kanene, where the Congo Training School is located, and at Quessua, a similar center in Angola. These centers provide the trained personnel for all the work in the Congo and in Angola.

In Kanene, the Rev. and Mrs. Leslie G. Sarah have the responsibility for the supervision of the entire Congo Institute—a large central training school. Mr. Sarah is also responsible for the supervision of the District work covering hundreds of village stations. Miss Helen I. Everett, a very highly equipped trained nurse, is taking care of the medical work and runs a dispensary. She has organized and runs a girls' school with a boarding department and also teaches in the Institute. The Rev. and Mrs. C. C. Hartzler, who were associated in this work, were transferred to Jadotville when vacancies occurred due to a necessary furlough.

For an Institute and educational center of the importance of Kanene, there should be maintained a minimum force of (1) a trained educator in charge of the normal department and the training of teachers; (2) a theologically trained man in charge of the training of the preachers—he might possibly combine this with the supervision of the district work; (3) a doctor and trained nurse for the medical needs and training of native nurses; (4) someone especially trained for agricultural and industrial instruction. The wives of the missionaries have many responsibilities, especially in connection with the training of the women, the wives of the teachers, and the care of the village women and children in the vicinity.

The situation at Quessua is somewhat better provided for, as there is a well-equipped Woman's Foreign Missionary Society school. The Board supports Dr. Alexander H. Kemp, who has charge of the medical work, and the Rev. Ralph E. Dodge, who has charge of the Bible Training School and the District. But this Institute center should also have the benefit of a well-qualified educator and a man for agriculture and industry.

THE NEWMAN TRUST FUND

From the income of the Newman Trust Fund this last year, the usual appropriation of \$2,500 was made to the Newman School of Missions in Jerusalem. There was also charged against the account the travel expense of Secretary Diffendorfer from Port Said to Jerusalem and return, upon the occasion of his visit to Jerusalem for the purpose of holding a meeting of the Governing Body of the School.

The School had 60 students throughout the year and reports the best Summer School on record. The quality of the students and their

work was excellent. There was a good spirit and much appreciation for the facilities available for study and research at Thabor.

The financial reports of the School show that it is living within its budget and has small balances in its various accounts. The buildings have been re-roofed, some work being done on old parts of the buildings for the first time in a half century.

The outlook for next year is uncertain due to war conditions.

The meeting of the Governing Body in Jerusalem on Wednesday, January 18, 1939, had an unusually large attendance. The history and purpose of the School were reviewed. There was unanimous agreement that the Newman School of Missions has made a place for itself and, under normal conditions, will increase in usefulness. There are proposals, growing out of Madras, for enlarging the services of the School, in addition to work in Islamics and Hebraics, to missionaries, consular officers, business men, research workers, teachers, and others. It is proposed that the School shall become, in the future, a Fellowship Center with hostel arrangements for Arabs and Jews who might desire to enquire further into the meaning of Christianity or relevant aspects of their own cultures. Hostel arrangements are also needed for missionaries and indigenous Christian workers. It is further proposed that Thabor cooperate in the production and distribution of Christian literature with the Central Literature Committee for Muslims already located in the School under the able directorship of Miss Constance Padwick. The judgment was expressed that there was no reason from the standpoint of the Newman Trust Fund, why such cooperation should not be established, if found desirable and possible. Definite proposals along these lines will be submitted later.

The resignation of Dr. A. C. Harte as the representative of the Board of Foreign Missions on the Governing Body was read and an appropriate minute was adopted. Secretary Diffendorfer announced that Mr. Edward W. Blatchford, Vice Consul of the United States Government in Jerusalem, had been appointed as his successor. Mr. Blatchford was present and accepted.

The School has recently become the sponsor of a financial appeal on behalf of the orphans of Palestine which had the general approval of the Governing Body.

At a meeting of the Board's Committee on the Newman Trust Fund on October 30, 1939, the financial reports of the School were reviewed and found satisfactory and it was voted to recommend the usual appropriation of \$2,500 for the year beginning November 1, 1939.

THE MADRAS MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

It scarcely seems possible that a decade has gone by since we talked, wrote, and studied about Jerusalem and the Mount of Olives in 1929. The Madras Meeting of the International Missionary Council in December, 1938, was a worthy member of a succession of great ecumenical

Church councils in recent years. A report of the meeting appears in Exhibit E, and the findings have been produced in a volume of 173 pages, entitled, *The World Mission of the Church*. The preparatory papers, some of the discussions at the Conference and some papers written later have been gathered into a library of seven splendid volumes, *The Madras Series*. Popular reports have been written for many nations in many different tongues. Probably no church council has ever been so widely known in so many different languages as has Madras. The very genius of the organization of the International Missionary Council makes this possible and even necessary if the findings are to be embodied in the policies and programs of the Christian churches throughout the world.

Dr. John R. Mott, an honorary member of the Board of Foreign Missions and widely known as a Methodist layman and international churchman, was chairman of the gathering. Much of the success of the meeting, both in its planning and in its results, is due to Dr. Mott's unique genius for organizing gatherings of this nature. Our Board was also represented by Bishop James C. Baker, Mr. Charles H. Fahs, Mr. W. W. Reid, and Secretary Diffendorfer. Mrs. Otis Moore, of the Des Moines Branch of the Woman's Foreign Missionary Society, who was completing a year's study of the Society's work in India, attended the session of the Madras Meeting. The Board of Missions of the Methodist Church, South, was represented by Miss Sallie Lou MacKinnon and Dr. A. W. Wasson. Secretary Diffendorfer was re-elected a member of the Committee of the Council and of its Ad Interim Committee. He is also one of the representatives of the International Missionary Council on the new joint committee with the World Council of Churches.

With no sense of pride and with no boasting, it is a fact which may well be known through this report to the Board and its friends, that the various types of Methodists and the various types of Anglicans formed the two largest groups of delegates at Madras. This is an indication of what God expects of us Methodists in this hour. It is a tremendous responsibility which we carry to help to maintain the Christian fellowship in a world torn and broken.

On request of the Board's Home Base Committee, Secretary Diffendorfer has been asked to organize, as he did after Jerusalem in 1928, a series of World Mission Seminars on the Preaching Values in the Madras papers. This project will begin with five or more discussion-leaders' training conferences in various centers across the country. Then an effort will be undertaken to hold similar seminars with the younger ministers in district units as arrangements may be made. Out of these groups, there will emerge the great concerns facing the younger ministry of today. Commissions will then be formed for further study and, after this, a national conference may be held for the discussion and preparation of further outlines and texts for particular use to the pastors in their preaching on the World Mission of the Church.

Your Secretaries ask that the Board set up a special committee on World Mission Seminars to counsel with them on matters which may arise during the progress of this project.

JOINT COMMITTEE ON RELIGIOUS EDUCATION IN FOREIGN FIELDS

In its session of last year action was taken by the Board urging "that in the process of organization under Unification the Joint Committee on Religious Education in Foreign Fields be given an enlarged opportunity for continued service." This action was not without effect. The Uniting Conference provided for the continuance of the Joint Committee (See Discipline, Paragraphs 1042-45 and 1178) with equal representation in membership from the Board of Missions and Church Extension and the Board of Education, but with the further proviso that the Executive Secretary of the Joint Committee "shall be Secretary of the Board of Missions and Church Extension for Religious Education in countries outside the United States." The secretary is to be "elected by the Board of Missions upon nomination of the Joint Committee." By this action the Joint Committee is more closely related to the Board than hitherto. The Secretary of the Joint Committee becomes one of the regularly elected secretaries of the Board which would seem to presuppose the location of the office of the Joint Committee in conjunction with that of the Board. This closer relationship of the Secretary of the Joint Committee and the office to the Board should result in a correspondingly closer relationship to the total missionary personnel, to the field administrative agencies, and to the total field program of the Board. As a result of this closer relationship the Committee should be able to render increased service to the field.

It is of the utmost importance that the Joint Committee also shall continue to do its work in close relationship with the Board of Education. The Committee should continue to be the channel through which the ideals, principles, methods, and programs evolved by the Board of Education for the more effective development in children, young people, and adults of Christlike personal character and its practical expression in individual and social Christlike living may be made available for use by our pastors, teachers, and lay leaders throughout the entire world.

The primary resources of our missionaries and Christian nationals for the Christian education of those with whom they labor are the resources which they carry within themselves. But in addition to these they greatly need, because of the exceeding complexity and difficulty of their task even more than do the leaders and teachers in the home land, the continuing stimulus, information, guidance, and aids that a specialized educational agency should be able to bring to them. This service it is to be hoped the Joint Committee may be expected in increasing measure to render.

As is indicated by the more extended statement of the Secretary of the Joint Committee, printed as Exhibit F, effective work is being done by the directors of religious education in the several fields. A number of countries continue to be affected by the stress and strain of war. Few authentic details are available concerning the situation in the war-torn areas of China. That it will take long years to regain

the ground that has been lost in the organization and teaching activities of churches and Sunday schools in scores, perhaps even hundreds, of communities may be taken for granted. The physical, emotional, and spiritual recuperative power of the Chinese Christians is, however, remarkable and with encouragement and some assistance they will rebuild what has been destroyed. That the leaders are not discouraged is shown by reports of several Institutes held within the occupied area. From Central China comes this statement: Whatever may have been lost in the destruction and sufferings of the past two years some things have been gained. Never has the Christian Church so commanded the confidence and respect of the people, old and young. Old prejudices have been uprooted by suffering and there is a new eagerness among many to learn the secret of the Christian Way. At a Young People's Institute recently held a group of one hundred sixty selected delegates attended regularly and many others asked to be permitted to come. In North China our secretary of religious education cooperated in planning and successfully carrying through an interdenominational Religious Workers' Institute held at Yenching University for three weeks in July attended by eighty-three adults and young people—pastors, teachers, and lay workers. Describing this Institute a missionary states that it was characterized above everything else by (1) an increased appreciation of the value of the Church; (2) intellectual earnestness; and (3) spiritual depth.

Our report of a year ago stressed increased interest of Methodist young people in Christian world fellowship, as manifested by a growing number of missionary projects, and increased support of the World Comradeship plan by Epworth Leagues. It is most encouraging that again, in the face of diminished receipts from General World Service sources, World Comradeship contributions increased, and that the increase registered for the fiscal year ending June 30, 1939, \$4,486.00, was the largest for any single year since the plan was begun. Not only was the total giving increased—more interest has been manifest during recent months than ever before in the adoption of World Comradeship projects by Conference and district Epworth League groups. The record of recent years clearly indicates that a strong appeal is made to young people by the genius of the World Comradeship plan in providing a means by which Epworth Leagues may in a single offering support (1) their "Central Office" from which they receive their program helps and assistance in their Institutes; (2) organized young people's work in some specific missionary area which they think of as their special responsibility; and (3) their Conference and district programs. There are values here which it is of much importance to conserve in the readjustments necessary in the new Church.

PROGRESS TOWARD SETTLEMENT IN ITALY

The past year has seen steady progress toward the withdrawal of the Board as a legal entity in Italy. For several years, the Executive Com-

mittee has appointed a special Standing Committee on Italy to counsel with the Secretaries and to act with power when necessary in matters arising during the carrying out of the Board's policy in that country. To remind those who may not be familiar with our difficulties in Italy, a brief resumé is needed.

When, in common with other fields, in 1931 and afterwards, reductions became necessary in the program of the Church overseas, it was found that new social legislation in Italy compelled the payment of indemnities to all persons who were being relieved of employment—pastors, teachers, helpers of every kind in printing office, school dining room, school grounds, janitors and others. At the same time, the reduction of activities threw some properties into disuse and they were offered for sale. The only sources of income to pay the indemnities of discharged persons were the proceeds from the sale of these properties.

During these negotiations it was discovered that in the eyes of the Italian law, the Methodist Episcopal Church in Italy had no legal standing at all. The property had all been accumulated in the name of the Board, either through the Bishop or the Superintendent of the Mission responsible for administering the work in Italy. In addition to owning the property, the Board's treasurer in Italy paid all the bills for every project, including the salaries of the Italian ministers, using not only Board funds but Board checks on a Board account at the bank. With the holding of the property and with this process of payment, the Board became the legal employer of every person receiving financial assistance for Methodist work in Italy. The Concordat of 1929 between the Italian State and the Vatican changed the tolerated existence of the Church in years previous and brought all evangelical churches, along with the Jews and the Roman Catholic Churches as well, under the supervision of a Government Bureau of Church Affairs in what we would call the Department of Interior.

About that time, due to the policy of the Italian Government to permit and encourage only national schools, it was necessary to close the International College on Monte Mario. Into this school many devoted men and women, and the Board from its general funds, had put many thousands of dollars, hopeful that there might arise in the city of Rome a great Protestant school for boys. Crandon Institute of the Woman's Foreign Missionary Society was also closed. Since the Society was not registered as a church body in Italy but as an educational corporation, Crandon Institute did not come under the supervision of the Bureau of Church Affairs and the property was sold by an arrangement by which the proceeds of the sale are being paid in United States currency. The Board was not so fortunate. After having decided to sell the Monte Mario property, it was found that no offer could be made until the Government authorities had passed upon the sale price, the purpose for which the property was to be used after the sale, and the use of the proceeds in Italy, the Board not being permitted to take a single lira out of the country.

These negotiations continued for several years, it being necessary for Secretary Diffendorfer to make periodical visits to Italy to set the matter forward. Finally, the property was disposed of to a group of real estate developers for 4,500,000 lire, on a part cash and short-term payment basis, the whole amount now having been received. The properties at Naples, Bari, Pistoia, Firenze, and the Institute in Venice have also been sold. Since none of this money could be taken out of Italy and since it had to be invested in state bonds, the income to be used with the approval of the Government authorities, it was decided to use the proceeds as far as necessary to indemnify, according to the authorized scale, all the ministers and other so-called employees of the Board in Italy.

These pastors were paid two months' salary plus house rent, for each year of service to the Church, a scale set by the Government for our specific case and not to be used as a precedent. Incidentally, the scale was lower than that which we had proposed. In addition, the ministers who were to remain in service were paid a supplement from January 1, 1936, to June 30, 1938, and an arrangement was made for their house rent up to March 31, 1939. When these payments were made, the pastors signed off on a form approved both by legal counsel in Italy and by the Board's Committee in New York. The Board is now relieved of all legal responsibility so far as these persons are concerned. Thus, one stage in the process of putting Methodist work on a different basis in Italy has been successfully reached and passed.

Although legally dismissed and indemnified, the ecclesiastical status of these pastors remained the same as before, members of the Italy Annual Conference. Through the wise administration of Bishop Nuelsen, all but six members of the Italy Conference were transferred to the Switzerland Annual Conference and have been located. The Bureau of Church Affairs after consultation with legal experts could see no other way for harmonizing the Church Discipline with our new situation in Italy.

In the meantime, something had to be done about the properties. If they were not occupied and used, like all other properties held for social purposes, they would have been put to other uses or disposed of by Government order. If both the Board and the Church had withdrawn from all work in Italy we would have been compelled to sell all the properties, invest the money in Italy, and use it for purposes agreeable to the Board and to the Government authorities. In 1935 when Dr. Edwards, Mr. McBrier, and Treasurer Ehnes visited Italy and later made their report to the Board, it was decided, if possible, to continue in Italy with a nucleus of Methodist work. Bishop Nuelsen, Superintendent Ferreri and Secretary Diffendorfer then proposed a scheme for the reinstatement of certain pastors on certain conditions, to occupy a limited number of central churches or stations, the financial provision for whom would be, in the future, independent of Board appropriations, using such income from the congregations, and from rents and vested funds as might be available in Italy after the settlement of all legal claims and other bills. This process has now been completed and on October 26, Bishop Nuelsen

called together this group which, in the future, will no longer be an Annual Conference but the Italy Mission Conference.

The Bishop has invited only six ministers to resume service for a first period of twelve months, awaiting future clearance of the financial situation in the new Church which is now being organized. The reorganized Church for the present will be on the following basis:

1. There will be 6 effective ministers and 5 former ministers who will now have the status of supply pastors.

2. Seven churches are set aside for the present as stations of effective ministers, 5 already provided and 2 to be added as soon as the situation permits. There will be 8 churches, for supply pastors, 5 of which have been provided for and the others not left without supervision.

3. There will be 14 churches and local groups to be visited from time to time until conditions warrant giving them a resident pastor.

The names of these station churches and the supply pastors and congregations associated with them are in the files of the Board in Superintendent Ferreri's last report.

The Board, however, is still a legal entity in Italy and will be as long as the property is in its name. Since all church property is under the supervision of the Bureau of Church Affairs of the Government and since the income from rents and invested funds in Italy must also be reported to them and since no money can be taken out of Italy, your Committee feels that some process should be found by which this property can be transferred to the Methodist Episcopal Church in Italy. However, thus far no individual church or the Annual Conference as such has been in a position to accept any money or property. Only incorporated groups can carry on such business transactions in Italy. Furthermore, ever since we have been at work in Italy the Church and the Board have been identified as a single legal entity. The Italy Annual Conference was a member of the General Conference which created the Board of Foreign Missions which in turn owned the property and paid the members of the Annual Conference in Italy,—a circle, easily demonstrated in law to make the Board and the Church identical legal entities in that country (and incidentally in some other countries also). To test this situation, a few years ago a friend gave to one of the churches in Italy a gift of \$500. In order for that particular church to receive this gift, a special decree was issued by the Government permitting it. But no way as yet has been discovered nor has it seemed desirable to transfer the property to the Church in Italy by transferring the titles. Furthermore, we have been advised on high authority that any attempt to get legal status for Methodism in Italy as a new independent Church would be denied at the present time.

Some of the deeds to Methodist properties in Italy are held outright in the name of the Board. In all of them there are used various names of the Church in Italian and there may be some instances of property being held in the names of individuals for the Board. Superintendent Ferreri, with our lawyer in Rome, now proposes that we ask the Govern-

ment to unify these names, making them all the Methodist Episcopal Church in Italy which, in effect, will put the properties in the name of the Church and the Board's name will disappear. To undertake to change the legal name of both Board and Church to the Methodist Church in Italy at the present time would probably imperil our whole settlement. In changing the title of these properties to that of Chiesa Metodista Episcopale, your Committee recommends that it be done under the following conditions:

1. That the property must always be used for church purposes, and also that those parts of the building which are rented must always be rented for the purposes which are consistent with the work of the Church.
2. That during the time that the Italian Church shall continue to be a part of the Methodist Church, the rules for the administration of the properties must harmonize with the Discipline of that Church.

Casa Materna at Portici, near Naples, the orphanage and school long under the personal supervision of Signor Riccardo Santi, must be considered separately from the churches. Your Committee feels that this property should be transferred outright to a Board of Trustees in Italy, independent of the Methodist Church in Italy.

We are right in this stage of negotiations at the present time. Your Sub-committee on Italy recommends that this process of changing the names on the deeds be undertaken.

As for the future of the Methodist Church in Italy, several courses are open:

1. To continue, as a Mission Conference, a small group of effective ministers with a small group of supply pastors, financed within Italy from the gifts of the people, rents, and the proceeds of invested funds left from the sales of properties. The Government Bureau has ordered that no further proceeds from the sale of Methodist properties shall be used for current work. We seem to be protected at that point.

2. To take up our negotiations with the Methodist Missionary Society of London, looking toward some kind of a union of the two Methodisms in Italy. At the present time this hardly seems possible.

3. To work out some arrangement with the Waldensians. The latter have been tolerant and sympathetic during all these negotiations but feel that no conversations can be held until our own house is set in order.

The adjustment of the permanent funds being held by the Board for work in Italy and the debt of \$11,000 which the Italy Mission owes the Board is still to be undertaken.

Your Secretaries acknowledge with deep gratitude the patience, courage, sacrifice and wisdom of Superintendent Ferreri in this difficult situation. Bishop Nuelsen, out of his long experience, has given wise counsel at every point. At certain stages in these developments, Ambassa-

dor William Phillips gave much time and thought to these problems and much of our success thus far is due to his help.

What no one can predict is what may yet happen to our or other evangelical churches in Italy. We believe we are now nearing a much more satisfactory basis than hitherto for the establishing of an Italian Methodist Church secure in national life and thought.

THE ALL-EUROPEAN METHODIST CONFERENCE

On August 2-6, 1939, Copenhagen, Denmark, was the scene of an important and unique meeting of Methodists from twenty different nations of continental Europe. It was historic in that it was probably the last international meeting in Europe before the outbreak of present hostilities. It was also the first time an All-European Methodist Conference had ever been held and the first opportunity that the representatives of the former Methodist Episcopal Church, South, in Bulgaria, former Czechoslovakia, and Poland ever had to get acquainted with their brothers and sisters of the former Methodist Episcopal Church. Since we are now all in one Church and since the map of Europe has changed since that gathering, such a Methodist Conference may never again take place in quite the same manner.

Bishops Nuelsen, Melle, Wade, and Arthur J. Moore, responsible for Methodist administration in Europe, and Secretaries Cram and Diffendorfer were the Committee on Program and Arrangements. Bishops Chitambar and Springer from foreign fields were present as were also Bishops Holt, Kern, and Selecman. A report of the program appears as Exhibit G. The Episcopal Address, written by Bishop John L. Nuelsen, was a notable document. All members of the Board have received a copy. It should have wide reading throughout the Church.

The Conference emphasized what we do not always remember, namely, that we have a vigorous Methodism on the continent of Europe. One important purpose of the Conference was to weld the Methodisms of the various continental nations into unity, to bring about the same consciousness of oneness as came out of the recent Uniting Conference at Kansas City. This oneness is particularly needed in Europe where nations lie close together but are separated by barriers of language, race, and nationality. It is quite probable that delegates present in early August in Copenhagen went home to join the colors of opposing armies and, in the case of our Polish Methodists, to have their country completely wiped out. We believe that Copenhagen produced a sense of brotherhood in a common cause which no war can eradicate.

If any question whether or not Methodism has any real mission in Europe, the Copenhagen Meeting answered it with unmistakable clarity. Methodism cannot escape its mission in Europe! It was said and demonstrated again and again that Jesus Christ vital in the experience of men is the only force that can prevent racial and national hatred, and provide the basis for the common sense of brotherhood which alone can ensure peace.

METHODIST WORK IN WAR-TORN EUROPE

In addition to the problems we have faced in Italy, the declaration of war on September 1, with the subsequent terrifying events, has affected Methodism in every country in Europe. The peace, joy and good will which pervaded the Copenhagen Meeting in early August, were like a lull before the storm. When events are happening in such rapid succession and there is such a continual shifting of diplomatic and military alignments, no one can predict what may happen next. The status of European Protestantism at the outbreak of the war has been ably stated in the annual Reformation Day bulletin of the Central Bureau for Relief of the Evangelical Churches of Europe prepared by Dr. Adolf Keller, the Director. A copy of this report may be secured from the American Section of the Universal Christian Council, Dr. Henry S. Leiper, Secretary, 297 Fourth Avenue, New York City.

Since the Copenhagen Meeting, no word has been received from Germany and no communications have been sent. We have no reason to suppose that the situation of the Methodists in Germany has changed except as everything in a country is modified by war. At Copenhagen, the reports were that every member of the German delegation of more than fifty persons who applied for visas to travel to Copenhagen had permission granted to them. The Methodists in Germany were not being hindered in any of their work. Indeed, they reported progress along every line, including growth in membership, opportunities for evangelism, preacher training, and the addition of a new unit of their already well-built and equipped hospital in Nuernberg. German Methodists apparently are living their lives within the national framework.

What has happened to the work in Poland of our sister Board of the former Methodist Episcopal Church, South, we have no definite information. For weeks no word was received at all from their missionaries and it was not until early in November that assurance came through that they were unharmed and that, after a brief absence from Poland, they had succeeded in returning to Warsaw and were attempting to administer to the needs of the people in every possible way.

By an agreed-to arrangement, the former Czecho-Slovakia Conference of the Southern Methodists is continuing as an organized church unit. It has been necessary to adjust some of the churches because of the new political situation and here again the future is uncertain.

The removal of tens of thousands of German citizens from Esthonia, Latvia, and Lithuania back to Germany, the evacuation of their cities and towns, the incoming of the Russian troops and the call to the colors of both ministers and members of our churches have created a state of confusion which it is impossible, at this date, to estimate in its permanent effect upon our churches in the Baltic and Slavic Conferences. This population shift took our mission treasurer back to his homeland, and other arrangements had to be made for his work.

With a threatening invasion of Finland by Russia there has been an evacuation of hundreds of thousands of people from Helsingfors and other

cities in Finland which has created an unprecedented situation among our churches and our institutions in that country.

From Helsingfors alone not less than 100,000 people have been evacuated. All the doctors in that city except one have been called to service in the army. All the hospitals, including our own, have been emptied. These aged dependents were sent into the country and if war comes the other half of this Home must also be evacuated. Special rooming and boarding arrangements were necessary to care for these persons. The Government has ordered our church in the city to build safety rooms for people who remain at home. They have built walls of sand bags. The work is still going on in the basement of the headquarters' building at Helsingfors.

The Government has ordered that coke and coal be purchased now for the whole winter, all at an increased price. This coal will cost more than 50,000 marks. The empty hospital cannot pay any house rent for three months which means the loss of 45,000 marks. The evacuated Old Ladies' Home cannot pay any rent which means the loss of 13,000 marks a month. These losses mean that the Finland Mission cannot pay any interest on their indebtedness and imperil our property. Two of the preachers in Finland have already been called into military service. We have received an urgent appeal for \$3,000 to help Finland meet this war situation.

We were making arrangements to transfer our Church property in Strasbourg to a local Board of Trustees. Now the whole population of the city has been evacuated and for the time being there is no Methodist Church in that city.

Switzerland is again the center of all sorts of relief work. Bishop Nuelsen writes that they are simply swamped with requests for help. Church work is being kept up although they are greatly handicapped by the absence of many of their men who have been called out for military service. In the printing establishment of the Methodist Book Concern in Zurich instead of 14, there are now 3 men. Thirty-five Swiss deaconesses have been called out to take care of patients, since a number of hospitals have been evacuated to receive wounded soldiers. Prices are going up. Provisions are becoming scarce and already there are signs of a severe winter, entailing much poverty and suffering. Bishop Nuelsen is busy in Geneva collaborating with Professor Adolf Keller in the work of the Central Bureau for European Relief and other relief agencies. The misery which has come to the Polish people alone beggars description.

With the defeat of the loyalist army by General Franco in Spain all possibility of a republican government in that country has disappeared. The agents of reaction which with the aid of Germany and Italy won the Spanish Civil War have destroyed whatever of freedom and democracy the Spanish people had won for themselves in their new constitution. The status of Protestantism in the future is dubious. Indeed, thus far there has come through to us no evidence of any guarantee of religious tolerance at all. Dr. Franklin Albricias of Alicante is in Belgium with his family. Professor Lincoln Albricias, who was the head of the Boys' School, is in

Oran, North Africa. It appears in a recent letter that no one of these able evangelicals will dare to return to Spain. Lincoln Albricias remained at the head of the Mission and the School in Alicante until a few days before the arrival of the Italian soldiers in that city. Then he took his wife and child and went to Algeria with the hope of getting back after a few weeks. For months it was impossible to get any information about the Church or the School. More recently through the State Department, we have learned that upon the occupation of the city by Franco's military forces our property was requisitioned and that it is now being used as an asylum under the direction of the Sisters of Charity. We are making representations for the return of the property but it is difficult to negotiate.

The above are only a few ways in which the war is affecting our work directly. It is, of course, of greater concern to us that the conflict itself should be resolved. In this Board we think especially of what this war and Japan's invasion of China mean to the Christian Movement throughout the whole world. A more fundamental consideration is our repudiation of war itself. The nationalisms which have fostered and support the present conflicts are the opposite of the universals in the Christian Gospel and the Christian Church.

Already there are widespread and significant effects on the World Mission and the Christian Church. Recently from Sumatra, from the head of the great Rhenish Mission which has done that well-known piece of evangelism among the Bataks, has come the word that it is no longer possible for them to receive any money from Germany and that the missionaries, 112 of them, have had no salaries for months. All are interned in Sumatra and the Superintendent writes that he does not know how to feed them.

From France, Pastor Couve, Senior Secretary of the Paris Missionary Society, writes that two of three secretaries and fifty of the one hundred missionaries of the Society have been called into service in the army. Moreover, much of the support of the Society came from people in the provinces bordering on Germany who have been evacuated and scattered over France, so the Society's income is so reduced as to make it impossible to maintain its work.

The above are only two examples of instances that have come to the attention of the International Missionary Council and have been transmitted to us by the Secretary, A. L. Warnshuis. These statements are accompanied by an appeal that this Board make now an emergency appropriation and authorize a call for special gifts that we may help to keep alive the missionary efforts of the Societies immediately affected by the European war. Here is one way, another very Christian way, by which American Christians can help the work of Christ in these war-ridden days.

SOUTH AMERICA

Last year the Secretaries reported in detail the serious conditions of some of our schools in South America. During the past year the situation became so critical that it was decided to send Mr. Woodruff,

the Assistant Treasurer of our Board, to make a careful inspection of the situations involved. Mr. Woodruff has now returned and his report has been made to the Secretaries. In addition to our school problems, there are the following matters with regard to our work in South America which we would like to bring to your attention.

During the past year the building of a hospital at La Paz, made possible by the gift of Mr. and Mrs. Henry Pfeiffer, got under way, and within recent months the new hospital and nurses' home were dedicated. Because of a change in site, of increased costs of building materials and increased costs of labor due to Government decree, the hospital has not been completed in construction or in equipment, as was originally planned. However, the nurses' home has been finished, and the major part of the hospital has been completed, and in September last it received its first patients. Dr. and Mrs. Beck are making their home in a wing of the nurses' home, and the hospital is in such condition that it can operate efficiently until further funds can be secured to complete its construction and equipment as originally planned. About \$25,000 more is needed to complete this project and to equip the hospital for its enlarged program. Miss Miriam Beck, daughter of Dr. and Mrs. Frank S. Beck, has returned to Bolivia to assist her father in the work and to take charge of the nursing staff.

On August 12, Dr. Frank Beck received from the Bolivian Government the decoration of the Grand Condor of the Andes. This is the highest decoration awarded by the Bolivian Government, and Dr. Beck received it from the hand of Guzman Baldvieso, Vice-President of Bolivia, in a most impressive ceremony held at the new hospital. The Secretaries have previously reported that Dr. Beck is one of the two foreigners in Bolivia licensed to practice medicine, and his receiving this decoration from the Bolivian Government is a further sign of what one hears from both the nationals and the foreigners: namely, that Dr. Beck is the outstanding and most beloved personality of the entire foreign community in Bolivia. From the Beck home there radiates a spirit of Christian fellowship and love that pervades everything and everyone with whom they come in contact.

On January 24th the southern section of Chile was rocked by an earthquake that leveled its buildings and took thousands of lives. In Concepcion alone, where we have one of our largest churches, there was an estimated loss of 10,000 lives. Our splendid church building was completely demolished and the parsonage partly damaged. In all there were five of our churches either completely destroyed or so badly damaged that rebuilding or extensive repairs are necessary. The cost of such a rebuilding program has been estimated at \$52,000, of which total amount the field can handle about a half, leaving a balance of \$26,000 to come from outside sources. The Board has made every effort through the church press and our missionary representatives to rally our people to help in this situation. We regret to report that our efforts to raise relief funds met with disheartening results, only \$1,453.05 having been received.

The rebuilding of our churches in Chile remains as one of the emergency items which must be dealt with immediately.

The Secretaries cannot refrain from briefly mentioning further developments in the work at "El Vergel." The farm continues to be most progressive in its outlook and during the past year the farm has attacked a new problem in Chilean farming, namely, soil erosion. From all reports the agriculturalists of Chile are looking to "El Vergel" for a solution of this problem just as they did at the time of the blight to their apple crop. The farm has also made real progress this past year in a building program of homes for their employees. At present they are working on a new plan of share-farming which, if it succeeds, will be a revolutionary idea for Chile.

During the past month construction work at the Boca Mission in Buenos Aires under the direction of the Rev. Arthur F. Wesley was completed. Although there are hopes and plans for further development and building we now have in the Boca a fine modern structure, well equipped and staffed for the type of social settlement work that needs to be done in the dock section of that great city. Most of the funds for the construction and equipment of this great structure were raised locally and it is splendid to note that as the completed structure is now being equipped the local merchants of Buenos Aires are volunteering their help in supplying the building with chairs, desks, curtains, and all the necessary accoutrements to make this the outstanding piece of social settlement work in Buenos Aires.

Just as important, though poorly housed, is the social settlement work being done at Friendship House in Montevideo. During the past year Friendship House has increased its service in the community by enlarging its program in the establishment of a Goodwill Industries in a section of Montevideo which needs this sort of work. One of the land owners in the downtown section of Montevideo has given to Friendship House, rent free, a large ground floor room, where there is now functioning a well organized Goodwill Industries such as we see in the large cities in the States. The creation of this branch of the work is due to Earl Smith, the Director of Friendship House, who served in Spain during the war as a member of the Non-Partisan Child Feeding Mission of the American Friends Service Committee. Mr. Smith has just had published in Spanish a book entitled "Spain and the Democracies in America," which is receiving wide attention in certain quarters of the South American republics.

SANTIAGO COLLEGE

On December 19 Santiago College will celebrate the Fiftieth Anniversary of the graduation of the first class. Of this original class all but two are living, and expect to be present at the commencement exercises. It would be very appropriate for the Board to send a message to Miss Elizabeth Mason, the Directora, conveying an expression of congratula-

tion and good wishes as the College enters upon a new period of Christian educational service to the young womanhood of Chile.

WARD COLLEGE

Ward College in Buenos Aires, Argentina, celebrated its Silver Jubilee in the latter part of November a year ago. From the point of view of publicity given in the local papers and the representatives in attendance this excelled all former occasions. The Provincial Minister of Education was present and made a most timely and valuable speech. Mr. Tuck, the American Charge D'Affaires, and Mr. Davis, the American Consul General, were present, the former bringing a special message from President Roosevelt. A personal message was also sent to Dr. Fred Aden, President of the College, by Secretary Hull.

Approximately two thousand people gathered under the beautiful trees on the campus. Bishop Gattinoni made an appropriate statement and led in prayer. The Government representative, while declaring himself an ardent Roman Catholic, congratulated the College on its Christian purpose, gave special appreciation of the prayer of Bishop Gattinoni, which had touched him deeply, and speaking in the name of the Governor unequivocally endorsed the institution and its work. President Aden writes that these words were generous and unquestionably sincere. "It was the finest bridging of the Catholic and Protestant work that I have ever heard. It is an inspiration for the moment and encouragement as we face the future."

Ward College has undoubtedly taken root in the life of the country and we look forward with confidence and hope to an ever-increasing service in the years ahead.

THE UNION SEMINARY AND TRAINING SCHOOL IN BUENOS AIRES

For a number of years plans have been under consideration for the combination of the present Union Theological Seminary, which is conducted by our Board, in cooperation with the Disciples of Christ, and the Instituto Modelo, the training school of the Woman's Foreign Missionary Society. Recently Miss Elizabeth M. Lee, the Corresponding Secretary of the Woman's Foreign Missionary Society for the Philadelphia Branch, visited Buenos Aires, and as a result of conferences held on the field, the form of organization for the new institution was developed and a constitution drawn up.

The Union Theological Seminary property is in a section which is increasingly being used for factory purposes. It was agreed that the best plan would be to sell that property and to utilize approximately two-thirds of the proceeds towards the erection of a new building on the site of the Instituto Modelo, which is regarded as an ideal location from the point of health, of quiet for study, and of accessibility from all points in and near Buenos Aires.

It is believed that the new building should include rooms for twelve

or fourteen young men and one or two married couples, similar accommodations for young women, together with living quarters for the director and faculty, offices, a common dining room, library, chapel, and class rooms. The estimated cost of the new building is \$50,000, towards which the Board will provide approximately one half.

The Woman's Foreign Missionary Society has had under consideration the plans for raising funds for a new building to be a memorial to Miss Carrie Jay Carnahan, who for many years was the Corresponding Secretary of the Philadelphia Branch and the correspondent of the Society for work in Latin America. At the meeting of the representatives of the cooperating Boards and the Society held in New York on September 22 plans for the proposed Union Seminary and Training School in Buenos Aires were approved and authorization given by the Executive Committee for the sale of the present Union Seminary property and the utilization of the proceeds for the new building and endowment.

The Foreign Department of the Woman's Foreign Missionary Society, meeting in Pasadena, California, on October 19, voted to approve the plan as outlined. It also voted to approve the use of the Carrie Jay Carnahan Memorial Fund for this new institution and the erection of the new building on the property of the Woman's Foreign Missionary Society at Camauca 282, Buenos Aires, with the request that the building shall not be begun until all funds are in hand, and that no building debt be incurred on the field.

Dr. Robert M. Hopkins, President of the United Christian Missionary Society, with headquarters in Indianapolis, Indiana, writes that their Board has quite unanimously approved their cooperation in the proposed scheme and has asked its Departments of Financial Resources and Missionary Organizations to work out a procedure for the raising of the necessary funds for this project.

Your Secretaries are happy to report the successful working out of these plans for cooperation in this proposed Central Training Institute which is in line with movements which have taken place and are continuing elsewhere on the Mission field, and trust that this will have the hearty support of the Board at this Annual Meeting and that the necessary funds will become available for this worthy memorial to Miss Carrie Jay Carnahan, who through many years so generously supported by her life and gifts the work of the Church in South America and in other lands.

CENTENNIAL OF THE COLLEGE OF WEST AFRICA

With the close of the school year in November, the College of West Africa will have completed one hundred years of service to the youth of Liberia. The Executive Committee at its meeting in June voted to authorize the President of the Board and the Corresponding Secretaries to appoint members of a deputation to visit Liberia during the month of November with the understanding that the expenses involved would not be a charge against Board funds. The College authorities had especially

requested that if possible Mrs. Alexander P. Camphor be named as a delegate in view of the notable service rendered by herself and Bishop Camphor to the College in former years, and as the Treasurer of the Mission following the death of Bishop Camphor. Others who were invited were President and Mrs. David D. Jones of Bennett College, Mr. Henry L. West, President of the American Colonization Society, and Dr. Thomas Jesse Jones, Educational Secretary of the Phelps-Stokes Fund. The outbreak of the war made it impossible to proceed with the arrangements. A cablegram of congratulations was sent to the College on November 20, in the name of the Board.

THE DURBAN CONVENTION AND THE DEPUTATION TO AFRICA

In view of the outbreak of the war in Europe the proposed convention of the World Sunday School Association which was to be held in Durban, South Africa, in July, 1940, must necessarily be postponed. In view of the great efforts which have been made during the past two years to hold this convention in South Africa on interracial lines, the decision is one which has been reached only with deep regret. It is the earnest hope of the Secretaries that this will be merely a postponement and that the plans for the holding of such a convention will be carried through when normal conditions are restored.

The Committee of Consultation of the Board and the Woman's Foreign Missionary Society has been developing plans for a joint deputation to visit the work of the church in Central and South Africa during the summer of 1940 with the thought that the members would attend the convention at Durban and that a meeting of the Central Conference of the Elisabethville Area would be held at Durban immediately after the close of the convention.

As travel conditions have been so greatly affected by the war, it seems evident that this visit to Africa may need to be postponed, but the Secretaries believe that the plans for such a deputation should be one of the first concerns of the new Board when it is organized.

The work in Central and South Africa has not been visited by an Administrative Secretary of our Board since 1923. It is generally felt that such a visit should be arranged at intervals of not more than five years. The Secretaries, therefore, recommend that definite plans be made for an extended visit to this field as soon as conditions make it possible.

THE HYDERABAD CONFERENCE

Immediately following the meeting of the International Missionary Council in Madras, the Central Conference of the Methodist Episcopal Church in Southern Asia met in the City of Hyderabad, Deccan. Comments on the proceedings of this conference appear as Exhibit H of this report. Secretary Diffendorfer attended most of the sessions of this conference, and was twice on its program: once with a statement of the

outlook for missionary work in India, especially with regard to the property situation, and once with regard to the plans and purposes of the Uniting Conference which was then in the offing. The statement concerning finances and property, which outlined the attitude and policy of this Board as determined by a number of its decisions in recent years, is also attached to this report. It was widely printed in the *Indian Witness* and in the *Advocates* and other church papers in the United States. The Conference was fortunate in having on its program a number of men and women who had been at Madras and who passed on to the Hyderabad gathering some of the information and inspiration gathered at the international meeting. Among these speakers were Dr. Mott, Bishop James C. Baker, Bishop Ralph A. Ward, Ira E. Gillet of Africa, and Dr. Kagawa of Japan.

BASIC EDUCATION IN INDIA

Very fundamental and far-reaching changes are taking place in India as one of the results of the increasing participation of Indians in Government.

For many years there has been an increasing dissatisfaction with the educational process which left so large a proportion of the Indian population illiterate and which caused so many of those who had learned to read through present methods to relapse into illiteracy in later years. Furthermore, the present system which was developed largely with the thought of preparing Indians to serve in offices and other Governmental activities, and as teachers and preachers employed in educational and religious work, has now provided an oversupply of persons seeking white-collar jobs, and many have felt that a thorough reorganization of the educational process was necessary.

Extensive studies have been carried on in recent years, chiefly in the Bengal, Madras and Bombay presidencies, and in the United Provinces. There is a decided tendency to expend less money in higher education and to endeavor more adequately to provide for the children in the villages where the vast majority of the people in India live. This has led to the expectation that Government funds, under Congress direction, will be gradually withdrawn from higher education and that colleges and universities will have to depend more and more upon private benevolence. This may affect materially the Christian colleges which have had their support very largely from Government grants as well as from student fees. These sources of income have been available because the colleges have been open to all races and followers of all religions. The funds from Great Britain and America have been used largely for the support of Christian professors and for the education of Christian students, many of whom come from the depressed classes and from families which do not have the means to send them to college without assistance.

Another fundamental change has been due to the fact that funds for education in the past have been derived largely from the income from

excise or liquor taxes. The Congress Party, which is strongly in favor of prohibition and which has introduced prohibition legislation in a number of provinces, is earnestly engaged in an effort to find other sources of income to meet the need for village schools and for primary and secondary education.

The Plan which has attracted the most attention is known as the Wardha scheme. It has been developed largely under the inspiration of Mr. Gandhi at his Wardha center, where a very strong group of Indian educators has been brought together to develop the scheme. Fundamentally the plan aims at "a year-round drawing out of the best in child and man—body, mind and spirit." In order to meet the needs of the village children it has been considered:

1. That free and compulsory education be provided for seven years on a nation-wide scale.

2. That the medium of instruction should be the mother tongue.

3. That the process of education throughout the period should center around some form of manual and productive work, and that all of the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.

4. That it is expected that this system of education through the sale of articles produced will be able gradually to cover the remuneration of the teachers.

On August 8 the Premier of the United Provinces publicly opened the first of 1,700 basic schools proposed for the United Provinces. Other experiments on a wide scale are being developed elsewhere in India. As India is principally an agricultural country, agriculture and allied occupations like spinning and weaving, work in wood, leather, metal and pottery will be stressed.

It is proposed that these basic schools will replace all vernacular and Anglo-vernacular preparatory, primary and middle schools, whether for boys or girls or both, in rural and urban areas throughout the provinces. While compulsion will not be used, coeducation will be emphasized, especially for the younger children.

Naturally, these new plans are attracting wide attention on the part of our missionary educators. The forthcoming number of "Christian Education," edited by Dr. E. L. King, Secretary of the Council of Christian Education of our Church in India, will be devoted to articles dealing with the new scheme.

The Secretaries suggest that the Board go on record as encouraging the sympathetic study and cooperation on the part of our missionaries and national educators, so that the educational work of our church may contribute in every possible way to the building up of a literate progressive community and citizenship. We shall await with deep interest further reports of these studies and experiments and will be bringing suggestions from time to time as to the best ways in which we can cooperate in their development.

LITERACY IN INDIA

Dr. R. B. Manikam, one of the Secretaries of the National Christian Council of India, who recently visited this country and addressed our Executive Committee, writes that the literacy campaign is proceeding with great enthusiasm. It is reported that 450,000 people in the province of Bihar have become literate since last April. Similar progress is being reported in Bombay, the United Provinces, and in the Punjab.

This movement which has stirred India tremendously is very largely due to the inspiration of and to methods provided by Dr. Frank Laubach, a Congregational missionary to the Philippine Islands, whose simplified system is making it possible to teach people to read in a few weeks. Your Secretaries have given every encouragement to the development of this movement and believe that it offers one of the finest opportunities which has ever been presented to help our Methodist people in India and in other foreign fields to build a literate church.

Practically all of our leading schools in India and many of our missionaries are giving attention to adult education through the Laubach method of instruction. Night classes—taught by Indian pastors, educated laymen and by school boys—are springing up everywhere and attaining results. As one Indian leader says, "When the outcaste villager learns a few figures he will not so easily be cheated by the landlord—and that will be the beginning of a social and economic revolution in India."

CHRISTIAN MISSIONS AND THE CONGRESS PARTY

In view of the fact that doubt has often been expressed as to how Christian Missions would fare under the administration of the Congress Party in India, we note the following encouraging statement has recently been made by the Prime Minister of the Bihar Congress Government, Mr. Srikrishna, who on July 25, 1939, spoke as follows at Khunti, Bihar:

"It is alleged that congressmen are preaching hatred against Christianity and Christian Missions. I don't know how far it is true. But if it is, then I would say that such congressmen are acting not only against humanity and the country but also against the high ideals of the Congress and the Congress Government. They are bringing into disrepute the name of Mr. Gandhi, whose political principles were shaped to a large extent by Christianity."

MASS MOVEMENT UPLIFT

Through a friend of our Board, funds have been offered to make possible a cooperative effort in the United Provinces to lift the standards of the Mass Movement work which has suffered greatly in recent years through the withdrawal of missionaries and funds for the support of Indian teachers and preachers.

A meeting of some fifty representatives of the leading missions

working in the United Provinces, including the American Presbyterian, the Church of England, the English Baptist and our own Methodist Church, developed a program for a series of group Institutes and Conferences in the United Provinces. The Rev. Frank Whittaker, the Mass Movement Secretary of the National Christian Council, has been most helpful in the development of the program.

These Institutes have been exceedingly profitable. The cooperative effort, resulting in the bringing together of leaders and members of several communions, proved to be of great inspiration. In some cases a whole week was spent in considering the local problems of Christian communities and in providing inspiration and practical plans for the uplift of the community and the elimination of tendencies which would throw the Christian people back into their old environment.

As the problems of the Mass Movement in the United Provinces were considered to be among the most difficult in India, the enthusiastic reports of the splendid results achieved by this cooperative approach have given great encouragement, not only in India but in the home lands, and very warm expressions of appreciation have been voted by the United Provinces Council and other Mission bodies for the generous help which has thus been provided through our Board.

DR. AMBEDKAR'S SUGGESTION

Mr. Reid has described vividly the distressing conditions which still prevail in countless villages in India. What he has written should be read by every member of this Board. We quote:

"Never anywhere else have I seen such human wreckage, such need for medical and surgical care, such disease unrelieved or only partly relieved, and such menace to community health and sanitation, yes, many with contagious diseases allowed to wander at will through the community."

In the following paragraphs he describes the drabness which makes for mental and spiritual stagnation: "The Indian village is depressing not because of its appearance but because human beings must live in it and the beauty and goodness that belong to God's children are crushed out within its walls."

In all these 700,000 villages none are in a more hopeless situation than the sixty millions of the depressed classes, save as they have been touched and helped by Christian missions.

The success of missionary work among them has aroused interest in them and efforts to hold them within the Hindu communal fold.

But Dr. Ambedkar, their brilliant leader, sees most clearly that great numbers of these people must be taken off the land and be prepared to support themselves by other means. The increase in food supply is not keeping pace with the increase in population. Few of the depressed classes can hope to secure land and when they do they are subject to all kinds of petty persecution from those of higher rank.

To quote his own words to Mr. Reid: "In the first place I wish the

Christian people of America would send to India a group of economic and agricultural and industrial authorities to study our conditions, and especially to advise what lines of industry, based on available natural resources, should be developed here.

"Secondly, I wish the Christians would take some of the best-minded young men of the Depressed Classes and give them an education in economics, in industrial management, in some of the sciences that must be employed in making India an industrial nation."

In view of the outstanding importance of these suggestions, your Secretaries recommend that the Foreign Missions Conference and the International Missionary Council be requested to give consideration to the desirability of cooperating in meeting these needs in ways which will be most helpful to the development of the church of Christ in India in this period of its history.

NEW LIFE MOVEMENT IN SOUTH INDIA

Dr. E. Stanley Jones sends a very interesting report concerning the great Convention which was held by the Syrian Christians in Travancore State. We quote as follows:

"This Convention went up to forty-five thousand people some days. It was a great sight to see twenty thousand women on one side, all dressed in white, and twenty-five thousand men on the other side, and the bishops in purple robes on the platform. This year we launched a New Life Movement with sixteen points in its program: 1. All illiteracy to be banished from every village. 2. Every house and compound clean and every Christian's clothes clean. 3. No debts contracted through marriage. 4. All disputes settled out of court. 5. No excessive interest. 6. No expensive feasts. 7. Giving up use of tobacco from personal and social customs. 8. Cleansing all use of liquor from community. 9. At least one cooperative society in every village. 10. Every Christian giving at least one-tenth to church and charity. 11. Cottage industries in every home. 12. No recreation that cannot be taken in the name of the Lord Jesus. 13. Punctuality. 14. Eradicating all remnants of caste. 15. Family devotions in every home. 16. Every Christian a witness. These were worked out in my Bible class of two thousand, and then they requested me to put it before the Convention. The whole of the forty-five thousand voted unanimously to adopt this program for a New Life Movement. They began then and there by having a public bonfire into which they threw their tobacco with singing and rejoicing. They said the first Reformation of the Syrians began at that place and now the second was beginning. We expect this movement to spread through the Churches of India. The fact is that it has begun!"

TRANSFER OF BOARD PROPERTY TO SOUTHERN ASIA FIELD

The acquisition of property in our Southern Asia field began with our Mission work in Bareilly, India, when a house was acquired for a

residence for Dr. and Mrs. William Butler, our first missionaries. In those early days property was usually acquired in the name of the Missionary Society of the Methodist Episcopal Church, and with funds from America. In 1864 the first Conference (North India Conference) in India was organized. As the work spread partly by extending that mission field, but more generally through the evangelistic work of William Taylor throughout India, the Church finally developed into eleven annual conferences, organized into the Central Conference of Southern Asia, which has met regularly since 1885. During eighty-three years, a large amount of property was acquired by the various organizations of the Church. Property acquired by Annual Conferences, and Financial Boards of Annual Conferences was sometimes encumbered by debt. At the request of the Board of Foreign Missions a complete survey was made in 1931 by the Executive Board of the Methodist Episcopal Church in Southern Asia, which has acted as the property board of the Central Conference since 1907. This listed property holdings valued at more than \$8,000,000 belonging to organizations of our Church in that field. Unfortunately the Survey also revealed a debt on these properties of about \$1,000,000. Plans suggested in that Survey have been partially completed, liquidating more than \$500,000 of debt, and paying all interest on the remainder since 1931.

This experience of the Central Conference in Southern Asia has had several important results:

1. It has made the leaders of the Church, who compose the Finance Committee, the Financial Boards of the Annual Conferences, and the Executive Board of the Central Conference, unnecessarily property conscious. Too much of the time of these leaders has been spent on property matters.

2. It has necessitated much new legislation in the Discipline of the Church in Southern Asia in order to make it possible to clear the field of indebtedness, to prevent further indebtedness, and to administer property in more secure ways.

3. It has tended to centralize property control, and financial matters, and to implement property legislation in the Executive Board, thus making separate Annual Conference Financial Boards unnecessary, and freeing the Finance Committees for more careful consideration of other important Conference matters.

4. Gradually the Executive Board has developed into an organization, which is efficient in property matters, which is both an indigenous and a missionary organization, and which is acceptable to the growing national sentiment in regard to the ownership and control of the property of the Church in India.

Ten years ago, a movement had been started among Indian members for another property organization with entire national membership and control. At first it was intended only for use in the native states of India which did not recognize the Executive Board, but this purpose was soon lost sight of in a nationalistic demand for an all-India organization. The Executive Board gave way to this sentiment and allowed the

Central Conference of 1931 to set up this new property board. Its Secretary so closely patterned the Constitution after that of the Executive Board that the Registrar of Societies of the Government refused to give it legal standing. For four years it failed to function, and the next Central Conference decided that the new organization could do nothing that was not already being done by the Executive Board. In one Native State, small properties are held by a national board; in another, all properties are held by a Property Board made up of the nationals and missionaries within that State. With these exceptions the Executive Board has now been accepted by the Church as its legal holding body for all property, including churches, and parsonages. Only a few self-supporting churches hold their property in the name of local trustees.

During recent years many misunderstandings have arisen throughout India because of the many sales of mission properties of the various denominations. It is not customary in India to sell or tear down mosques or temples which have been dedicated or consecrated for religious purposes. In some places the proceeds of the sale of property have been taken from the country by the mission board concerned, which has added to the misunderstandings. In other cases questions have been raised as to the source of the funds which originally purchased the properties and whether the Church had a right to sell them. In most cases Christians have been interested in purchasing the properties, but the properties have been sold to Hindus or Mohammedans as the highest bidders. This and similar matters have aroused great interest, and often disputes and hard feelings among Christians.

Our own Church has endeavored as far as possible to avoid such misunderstandings and in the main the property policy outlined above has satisfied the leaders of our Church in Southern Asia. The time has now come, however, when consideration should be given to some plan for the transfer of the ownership and control of the property of the Board of Foreign Missions and of the Woman's Foreign Missionary Society to a responsible body in Southern Asia.

The question came before the Central Conference last January through the following resolution:

"In view of the rapid growth of sentiment in the Indian Church that property control should be transferred to some responsible body of the Church in India, Resolved that we request the Executive Board to consider the advisability of requesting the Board of Foreign Missions, and the Woman's Foreign Missionary Society to take such actions as would transfer to the Executive Board the complete responsibility for, and management of their properties in India and Burma, provided that the Church in India through its Executive Board shall also assume the responsibility for liquidating any and all debts on said property."

This resolution had long consideration in the Temporal Economy Committee, which finally unanimously brought the following report be-

fore the Central Conference, where it was adopted without a negative vote. The action follows:

"In view of the rapid growth of a sense of responsibility in the Methodist Episcopal Church in Southern Asia, the Central Conference believes that the time has arrived to begin the process of transferring property control and ownership to the Executive Board of the Methodist Episcopal Church in Southern Asia.

"Therefore be it resolved that the Executive Board shall take up with the Board of Foreign Missions and the Woman's Foreign Missionary Society the question of the transfer of ownership and control of the property of the Methodist Episcopal Church in Southern Asia to the said Church, as to the advisability, extent and methods of such a transfer.

"And further be it resolved that the following be constituted a Committee to further these ends by consultation with the Board and the Society during this year in America and report to the Executive Board: The Bishops of Southern Asia, E. M. Moffatt, Miss E. L. Clinton, E. M. Rugg, J. S. K. Patel, and Mrs. P. N. Dass."

The above Committee met with three representatives of the Board of Foreign Missions and six of the Woman's Foreign Missionary Society at Kansas City on May 8, 1939, and after careful consideration of the action of the Central Conference of Southern Asia, adopted the following resolutions:

"That this group representing the Committee appointed by the Central Conference of Southern Asia and the representatives of the Board of Foreign Missions and the Woman's Foreign Missionary Society do agree that the time has come for beginning the process of transfer to the Executive Board of the Methodist Episcopal Church in Southern Asia of properties exclusively used for Church and parsonage purposes and do invite proposals from the Finance and Field Reference Committees for the transfer of particular properties of such categories with details concerning them.

"That we postpone consideration of the transfer of schools, hospitals and other properties until this process has been started and India has cleared her indebtedness."

RELATIONSHIP OF THE ACCOUNTS OF THE BRANCH TREASURER OF SOUTHERN ASIA TO THOSE OF THE MISSION TREASURERS OF THE VARIOUS ANNUAL CONFERENCES OF SOUTHERN ASIA

In the Southern Asia Field, the Branch Treasurer is the representative of the Board of Foreign Missions, and the appointment of Mission or Field Treasurers is made for the purpose of his having a

representative in each Conference to facilitate the work. It is understood that the Board operates through the Branch Treasurer and makes all remittances through his office. As far as possible the Mission Treasurers are relieved from handling funds and keeping accounts. Separate books for each Conference are maintained in the office by the Branch Treasurer for this purpose.

However, there are local Mission funds which need to be handled by the Mission Treasurers, and for this purpose a uniform set of books should be kept in each Annual Conference which shall be entirely separate from the books belonging to the Conference. It is suggested that the Branch Treasurer prepare such a set of books and furnish them to each Mission Treasurer. These books will be the property of the Board under the supervision of the Branch Treasurer.

All accounts shall be kept for the year from January to December, and shall be closed as of December 31st and audited as soon as possible after that date.

The books shall contain the following classes of accounts:

Income

Money borrowed to finance property debts

Money received from property sales

Property income such as rentals, sale of fruit, etc.

Income from permanent funds not specially designated

Income for financing overhead expenses; usually from designated gifts

Any other local income belonging to the Board.

Expenditures

Upkeep of property

Interest on loans

Overhead of the Conference not belonging to the Conference Treasurer

Any other expenditure belonging to the Board.

Even for the above items, as far as possible the money shall be paid to the Branch Treasurer, and entries should be largely *contra* for the matter of record within the Conference. Wherever possible rents and other income should be paid direct to the Branch Treasurer and bills for repairs, upkeep, interest, etc., should be paid by him.

Loans to finance existing property debts should be made through the Treasurer of the Executive Board.

Upkeep of Mission bungalows may be taken from rentals from these properties, but repairs and taxes of all other property must be provided from other Mission funds within the Conference.

As Mission bungalows are usually situated on part of a large Mission compound, the matter of payment of taxes must be adjusted between the Branch Treasurer and the Mission Treasurer, with appeal to the Committee of Counsel for Missionary Support. The matters of occupancy, income, upkeep and sale of missionary bungalows have been referred by the Board to this last named Committee.

The Mission Treasurer shall give a detailed statement of all accounts kept by him to the Branch Treasurer in June and December, including detail of all bills receivable and bills payable.

The Branch Treasurer shall be responsible to the Board for an Annual audit of the books of each Mission Treasurer, and may request that the books be sent to Bombay for that purpose.

The Branch Treasurer shall make an annual report to the Board of Foreign Missions on the income, expenditures, and general condition of the books kept by the Mission Treasurers.

While it is expected that each Annual Conference shall provide an adequate annual audit of all accounts kept within the Conference, except for the books of the Mission Treasurer, the Branch Treasurer is expected to supervise in a general way the audit of all books in which funds from the Board are entered, and is authorized to inspect all such books or to make test audits or complete audits at any time that it seems to him to be necessary.

MALAYSIA

While Malaysia is not as much in the public eye as are such countries as Japan, China and India, yet because of its favorable climate, fertile soil, wealth of mineral deposits, vast areas of undeveloped land and its accessibility from every quarter of the globe, it is undoubtedly destined to play a role of increasing importance in the affairs of the nations. The precautions taken both by the British and the Dutch to provide adequate defense for these countries is significant testimony to this fact.

The island of Java now supports a population of 42,000,000 plus, almost 900 to the square mile. The other units in the archipelago when subjected to the same methods of cultivation, as that prevailing in Java, will be able to support a population of almost equal density. It is not unreasonable, therefore, to conclude that at some future day, Malaysia will be the home of from two hundred and fifty to three hundred million people.

The leaders of the Methodist church in Malaysia, while very much tied down to the daily routine of missionary activity, have at the same time moments of reflection when they pause to look into the future. Then they catch a vision of those unborn millions who are to be the future residents of these fair lands, and with renewed interest they apply themselves to their sacred task, confident that the church and the Christian idealism which are now being built into the foundations of public life in Malaysia will, unless they prove to be worthless servants, play an important part in molding the social, moral and religious life in the future development of the archipelago.

The work of our church in Malaysia now comprises the Malaya Annual Conference, the Malaya-Chinese Mission Conference, the Sumatra Mission Conference, and the Sarawak (Borneo) Mission. Last year these conferences registered an increase in membership of from 12 to 17%. Since the beginning of the Sino-Japanese war, millions of dollars have been collected in Malaya annually for China Relief and for the sup-

port of the Chinese government. Yet, in spite of this heavy drain, the amount raised for local support has continued to increase. Last year the Malaya Conference raised over \$40,800 Straits Currency, for church purposes. The Malaya-Chinese Mission conference raised \$37,000 local currency for the same purposes.

A healthy evangelistic appeal has characterized the work of most of the churches. Our many schools continue to play a role of increasing importance in the general life of the community. In the month of May of this year, the fine new school building in Sentul, Kuala Lumpur, was officially opened by the British Resident of the State of Selangor. This building, erected without debt, cost something over \$60,000 Straits currency—one half of which was a government grant, the remainder being raised entirely on the field from the members and friends of the Mission.

Plans for extensive building operations have been approved in Klang, Malacca, and Singapore. In each of these centers the local government has approved a building grant of one-half of the cost of the school buildings. There is also planned a new church building for the Straits-born Chinese congregation in Malacca. Building sites have been acquired and a certain amount of local funds have been raised, but on account of war conditions these projects will be postponed for the time being. Some small churches have been erected during the year, both in Malaya and Sarawak.

THE MALAYA HOME MISSION SOCIETY

Some years ago the national Christian leaders of the Malaya Annual Conference felt that they should initiate some constructive policy by which the young people in Malaya would begin to take upon themselves the responsibility for evangelizing some of the untouched areas in that country. The Malaya Home Missionary Society was then organized. It has continued to develop during the intervening years, thus demonstrating that we are indeed building a self-supporting and a self-propagating church in Malaya.

The president, vice-president and the treasurer of this Society are all nationals, as are most of the members of the committee. The budget of the Society for the year 1939 amounts to \$4,200 local currency. The Society has 8 national missionaries in its employ, most of whom are Batak young people from our church in Sumatra. This Society has undertaken to open mission work among the Sakais in the state of Pahang, one of the native states on the Malaya peninsula, in which no Christian activity was to be found prior to the beginning of this local mission project. This year another Batak missionary is being sent by this Society to work among the Dyaks of Borneo. The Society also furnishes a number of scholarships for Mohammedan pupils in one of our schools. It provides medicine and teaches elementary agriculture to the primitive Sakais in the highlands of Pahang. This Home Missionary Society makes its appeal to the local churches in Malaya, to the Epworth Leagues and to the various mission schools. It is interesting to

note that the Christian young people of Malaya are showing signs of an increasing sense of responsibility for the extension of this form of Christian activity among the unreached sections of that country.

WORK IN SUMATRA

Our Methodist Church continues its activity along the eastern coast of Sumatra, as well as in the southern part of the so-called Palembang area. In spite of reduced personnel and lack of funds, each year reports an increase in membership of 15% or more. Among the foothills of the east coast of Sumatra, the teachers of Islam are competing with our missionaries in the hope that they may be able to convert the pagan Bataks living in that neighborhood to the Mohammedan faith before they become Christians. It is truly a contest. But where the Christian teacher has had a real opportunity to present the Christian message, there is no doubt as to its outcome. The Bataks are a very sensible people and while some of them are carried away by the easy morals of the Mohammedan teachers, yet their real sense of value leads them to confess that the only faith which is able to bring them the abundant life is faith in Christ.

DYAK WORK IN SARAWAK (BORNEO)

The late Reverend James Hoover had as one of his visions the establishing of some form of evangelistic work among the Dyaks living in the valley of the great Rejang River in Sarawak. It was not until the conference of January, 1939, that Malaya was able to make possible the fulfillment of that dream. At that session of the conference, the Reverend and Mrs. Paul H. Schmucker were appointed as missionaries to the Dyaks in Sarawak, Borneo. The Schmuckers will begin their work in a small town known as Kapit, located about 150 miles up the Rejang River. The population of this town is made up entirely of Chinese and Dyaks, including a few native soldiers and one Englishman who serves as District Officer for that neighborhood. The Schmuckers will be the only white family within a radius of thirty miles. For the time being they are living in Sibu in order that Mr. Schmucker may attend to the needs of the Sarawak Mission while Mr. Summers and his family are on furlough. This also furnishes him an opportunity to supervise the erection of the missionary bungalow in Kapit, while at the same time he and Mrs. Schmucker will have an opportunity to study the Dyak language. A Batak Christian young man and his wife from our church in Sumatra have volunteered to assist the Schmuckers in their work among the Dyaks. They have now taken residence in Kapit where they are busy studying the Dyak language and laying the foundations for missionary activity among this people. It is highly significant that we have here a representative of the Batak race who a few decades ago themselves practiced cannibalism, but now through the influence of Christian missions have made the remarkable advance from that primi-

tive state of life to the place where they now go out as missionaries to the headhunting Dyaks.

PHILIPPINE ISLANDS

Proposed Conferences. Through the Philippines Committee of the Foreign Missions Conference of North America, there has come a proposal for an inter-Board conference on work in the Philippines to be held sometime during the Spring of 1940. The plan has been discussed with the Philippine Federation of Evangelical Churches and it has the official approval of that body. It has also been approved by Bishop Lee and his colleagues in the Philippines.

The plans are two-fold: (1) There is to be a planning conference to consider the total program of Evangelical Christianity in the Philippine Islands participated in by Board Secretaries, members of Boards, pastors of churches that have been supporting work in the Philippines, missionaries on furlough, Filipino representatives of the Federation, leaders of the Christian Youth Movement and the women's organizations. It is expected that Secretaries Manuel and Dayoan of the Federation will be present, and an invitation has been extended to Dr. Jorge Bocobo, formerly President of the University of the Philippines, now Secretary of Education for the Philippine Islands. (2) Following this conference, there will be promotional meetings in a number of cities in the United States participated in by national and missionary leaders.

At the September 20th meeting of the Philippine Committee, the following action was taken:

VOTED: that this Committee give its endorsement and approval of the conference in principle, including a budget not to exceed \$1,500; that the Executive Secretary be authorized to approach the constituent Boards in an endeavor to raise this budget; that if and when from the Boards or from any other sources 75 per cent of the budget is assured, the Committee proceed with this Conference; that each Board make its own financial arrangements for attendance of its missionaries and its Filipino delegates; and that it be understood that all others from the U. S. care for their own entertainment and travel.

Representatives of our Board have been active in the Philippines Committee from its inception and the Secretaries believe that this project deserves our support.

Theological Education. The work of training the ministry has been carried forward unitedly through the present Union Theological Seminary in which the following denominations prepare their candidates for the ministry: Congregational, Disciples, Methodist, Presbyterian, and United Brethren.

Repeated requests have come from the leaders in the Seminary that the denominations strengthen that phase of work. These requests have been endorsed by the annual conferences of the Methodist Church.

Because of the scarcity of missionaries, it has not been found possible for the Methodist Church to assign the full-time of a missionary to that faculty. For a decade the work has been divided among different persons, in some years three or four different missionaries assuming some responsibility in this school. It is recognized that such an arrangement is highly unsatisfactory for the missionaries concerned, for the administration of the school and, what is far more important, for the student body.

One of the missionaries now giving part time service to that school is due for furlough during the coming year. It is probable that among the delegates to General Conference from the Philippines will be missionaries or Filipinos closely linked with the work of theological education. It is therefore proposed that during the coming year, possibly in connection with the conference on work in the Philippines, there shall be a careful study of our Methodist relationship to that work, with the hope that from our present missionary staff or by special appointment from the United States, it may be found possible to assign an adequately prepared missionary to full-time responsibility for the training of the Christian ministry in the Islands.

THE WAR IN CHINA

The current Japanese-Chinese war has now stretched out for two and a half years. As far as the major objectives of the Japanese military are concerned they are no nearer achievement than they were at the beginning of the struggle. The Chinese armies have withdrawn in good order, the Chinese Government group is intact, many of the mills and factories that were formerly located along the Yangtse in territory now held by the Japanese have been dismantled, taken to the Far West and set up again in isolated units. The morale of the Chinese people is reported by recent travellers to be higher than it was at the beginning of the war.

Even within the lines theoretically held by the Japanese the program of pacification is making but slight progress. Bands of guerrillas are active within sight of the cities of Shanghai and Peking. For several months there has been talk of the setting up of a puppet government in Nanking to be headed by Wang Ching Wei, formerly a member of the cabinet of the Nationalist Government. The dates for the inauguration of this regime have been frequently set and as often postponed. The relationships of China and, to a far greater degree, of Japan, with nations in the West are tangled almost to the extreme. Japan, formerly a member of the Rome-Berlin-Tokyo Axis on an anti-comintern basis, is now left in an extremely difficult position due to the German-Russian alliance. Following upon the completion of that alliance was a rumor that Russia and Japan would sign a non-aggression pact. There was another rumor that part of the price Russia paid for the German agreement was a promise to discontinue material aid to China, this to be a sop to the Japanese portion of the Rome-Berlin-Tokyo Axis. Both of these rumors seem

to have been disproved by later events but there is still an almost complete fog surrounding the relationships of these Far Eastern countries with those of the West.

As a Board of Foreign Missions our concerns with this war are two-fold:

(1) *Its Effects upon and Implications for World-wide Brotherhood.* A foreign missionary movement that is not essentially interested in Christlike attitudes between nations is falling short of the completeness of the Christian message. Our Board and our missionaries are greatly concerned with right relationships between all nations and consequently the military activities in China are of deep concern to us all. This war has been singularly free from the evidences of national suspicions and hatreds which have marked other great wars. Japan has not been invaded and has not been bombed. Therefore, the Japanese as a people have had no incentive to hatred other than general government propaganda accented by the return to Japan of the ashes of Japanese soldiers and the human wrecks returned from the battlefields as unfit for further service. Even in China hatred has been played down both by government spokesmen and by the educated Chinese to whom the age-old precepts of Confucius still have ethical values. His teaching of moderation has immeasurably influenced Chinese psychology. Missionaries and other qualified observers have commented again and again upon the small amount of hatred which is found even among the harassed and suffering refugees.

With this qualification it is recognized that there is found in both of these countries an intense and growing hatred. The effect of this in the decades ahead cannot now be estimated. But our Board should recognize that Christian work in Japan and in China in the years ahead must face a certain amount of special difficulty due to this un-Christian attitude.

(2) *Effects of This War on Christian Work in Warring Countries*

Christianity in War-time Japan

Adequate appraisal of the Christian movement within the Japanese Empire is difficult almost to the point of impossibility. Missionaries and Japanese Christians writing to friends in the United States use extreme discretion and the letters give very little information that would illustrate the trends. During the past year a considerable number of American visitors have been in Japan, some of them officially to observe the work, others as travellers to or from the International Missionary Council meeting in Madras. The Secretaries have also had the privilege in Madras and in the United States of visiting with Japanese Christians and with furloughed missionaries.

It is quite clear that during this year there has been a considerable lessening of the pressures from the Government upon individual preachers and congregations. These pressures during the early months of the war were doubtless a mingling of war psychology and suspicion of the Christians as representing an "alien religion." Secret service men were

prominently present in every meeting. Occasionally Christian leaders were invited to police headquarters where they were questioned. Partly due to growing Government familiarity with the Christian groups and also to the many evidences of loyalty given by denominations as a whole and by individual congregations, Governmental agents have been less noticeable and the requested visits to headquarters less frequent.

At the same time, there has been a growing regimentation of the Christian movement. This process was started before the current war in Asia began. It has been sped up since the outbreak of hostilities in July of 1937. Buddhism, religious Shintoism and Christianity have been given official standing as religions by the Government. Upon their official leaders has been laid the responsibility for the conduct of the organizations. It is a process which the Boards and the Christian denominations in the United States are watching with grave concern but up to the present there has been insufficient time for a balanced appraisal of the results of this regimentation.

One result is that "the National Spiritual Mobilization Committee, through the head of the Religious Bureau of the Department of Education, called a meeting of representatives of the three religions in Japan, asking that each prepare a definite report on its plans for cooperation in the general spiritual mobilization program. The National Christian Council's special committee on National Service prepared a draft plan which after certain verbal changes was to be the response of the Council. After an introduction asserting that the Christian churches have from the beginning cooperated in spiritual mobilization and the purpose from now on to be more active, the following general program is outlined:

1. To stress the harmony between Christianity and the National objectives.
2. To make plain the official purposes for the establishment of a new order in East Asia and to cooperate in their realization.
3. To give deep religious quality to the observation of the monthly Far Eastern Service Day, with special prayers for the imperial family and the country.
4. To redouble efforts to realize the government's economic policies of economy and savings and the advancement of public health.
5. To continue and increase service to widows and orphans of soldiers and respectful participation in memorial services.
6. To continue and increase service to men at the front through the rest houses in China.
7. To continue and increase support of the women's settlement in Peking founded by our Christian women.
8. To cooperate with all of the Christian work of all countries in the occupied areas, seeking to develop understanding of the new order.
9. To seek the cooperation of English and American missionaries in Japan and the churches they represent for the rectification of international misunderstandings of Japan and particularly to

seek to deepen the understanding of the missionaries in China." (September issue National Christian Council Bulletin.)

A third trend which is very plain is an increased stress upon the mystic element in worship and preaching, a lessening emphasis upon reforms, Christian social movements and world brotherhood. Decreased emphasis upon these latter elements is almost inevitable in the light of Governmental pressure, propaganda and nation-wide concern over the long-drawn-out war in China. The stress upon an evangelism limited to the individual soul and its relation to God is a phenomenon common in history during periods of war. If wisely guided, it can result in a deepened and refined individual experience of God with conscious spiritual power and following the war can become an unleashing of spiritual forces affecting society as a whole.

On October 19th the General Conference of the Japan Methodist Church was convened and the cablegram received October 23rd announced the election of Dr. Y. Abe as the sixth Bishop, following Tatso Kugimuya, whose term of office expired with this session of the Conference.

The Secretaries cabled to Bishop Abe the greetings of the Board coupled with assurances of continued prayers and interest. The new Bishop was born in the City of Hirosaki on Christmas Day, 1886. He is a nephew of Bishop Honda, the first Bishop of the Japan Methodist Church. After receiving his early education in Hirosaki Boys' School, he entered Aoyama Gakuin, graduating in arts and theology. Later he came to the United States and attended Drew Theological Seminary, being graduated in 1915, and was granted a Master's Degree in New York University. He entered Japan East Conference in 1918 and has since been connected with Aoyama Gakuin as instructor, dean of the Academy, dean of the Theological School, and since 1933 President. He attended the General Conference in 1928 as a fraternal delegate from the Japan Methodist Church.

The work in Chosen can be characterized this year as marked by a steady growth under the harassments of war psychology and pressure coupled with one of the most severe droughts recorded in the entire history of Korea. At the Annual Meeting of the Board in 1938, the Secretaries presented a comprehensive statement with regard to the Shrine controversy which has been so vital a problem among the Korean Christians in recent years. There is nothing new to date in this situation as it affects the Methodists.

In 1938 a Commission was appointed by the General Conference of the Korean Methodist Church to confer with representatives of the Japan Methodist Church regarding correlation or union. The members of this Commission went to Japan in October to be present at the sessions of the General Conference of the Japan Methodist Church.

On September 18th, Bishop Chong Oo Kim died from blood poisoning. He had served in the episcopacy only since 1938, and his death was a heavy blow to the Korean Methodist Church. To the Managers of

the General Board of the Korean Methodist Church is delegated power to elect an ad interim Bishop. On September 28th they elected the Rev. Chung Choon Soo. Bishop Chung had served the church as pastor, presiding elder and in other official capacities. He was a member of the Commission which set up the Korean Methodist Church in 1930. As was done in the case of Bishop Abe, the Secretaries extended the greetings and good wishes of the Board to Bishop Chung.

There has been one additional change in official personnel in Korea which should be noted by the Board. Dr. Bliss W. Billings, since 1908 a missionary of our Board, and since 1932 the President of the Methodist Union Theological Seminary in Seoul, presented his resignation in order to carry out the long-standing plan for the election of a Korean President. Rev. Fritz Pyun was elected to this position. President Pyun gained most of his education in Korea but he has also studied in America, holding degrees from Hamline University and Drew Theological Seminary.

China

In the sprawling section of Asia which is included within China proper, the effect of the war is more terrible because in addition to the normal war psychology, there is the psychological pressure found in an invaded country and there are the ravages of physical war itself.

(1) *Physical Effects.* The geographical occupation of China is very little different from that which was existent at the time of the last annual report. The Japanese war machine has gained very little ground and in a recent disastrous expedition lost even some of the territory formerly held. The area included within the North China and Shantung Conferences of our Church is still loosely held by the Japanese. There are very few physical effects of the war to be noted within that territory because there were only minor engagements between the troops. In the areas of the Central China, Kiangsi and China Conferences, the war machine has ravaged the country and much physical damage has been done to property, and greater damage to life. The work of the Church, as such, has been strongly influenced. The members who had any means at all fled before the advance of the Japanese troops. A survey made during the year among the Methodist missionaries in the Yangtse Valley disclosed the fact that between 80 and 90% of the membership of the Church had moved into remoter areas of China, some into the Far West, and most of these had not returned even though the Japanese were urging the return of all citizens. Yet the missionaries report that the churches which have been able again to begin their work, have found wide-open doors for direct evangelism and for the related activities of a Christian Church among the hordes of poverty-stricken Chinese who were unable to escape before the arrival of the oncoming armies. These have turned to the Church as one of the stabilizing influences, a continuing expression of Christian friendship. The churches are conducting day schools for the children of refugees, night schools for illiterate adults, playgrounds and nurseries for smaller children. Out-clinics of the hos-

pital have sometimes been established in parts of the church buildings, handwork has been taught to some of the refugee women. Sunday services of worship, prayer and Bible study have been carried on.

During the past year, for the first time, considerable physical damage has been done to buildings held in the name of the Board of Foreign Missions. During the many bombings of the city of Chungking, the beautiful structure known as the Lewis Memorial Church was seriously damaged. One wall was broken in and part of the roof collapsed.

The Chungking General Hospital, located fairly near to the Memorial Church, was less seriously damaged. Windows were all blasted loose, ceilings fell, and the roof was damaged.

In Chengtu, the capital of Szechuan, a bomb fell in the Methodist residence compound, practically destroying the house occupied by Y. G. Chen, President of the University of Nanking. He and his family were injured but fortunately none was killed. In this same bombing, Mrs. S. H. Liljestrand, a missionary of the Board, was slightly injured.

These bombings might be expected as casualties of the war. One other piece of property jointly owned by the Board of Foreign Missions and the American Board of the Congregational and Christian Churches, was completely destroyed under circumstances which cannot be thus explained. The main building of the Union High School, located three miles from Foochow, was circled at low altitude by Japanese airmen who then, in successive waves, dropped incendiary bombs. After a brief interval, the airplanes returned to machine-gun the structure. By a fortunate decision, the wives and children of Chinese teachers of this school who had been living in the building because it was considered safe from attack, had been evacuated the day preceding the bombing. There were no casualties among the Christian leaders.

(2) *Effect on the Nervous and Psychic Energy of the Workers.* Photographs and moving pictures taken of the masses of Chinese during the progress of an air raid or as they are fleeing from the burning homes of their cities give a partial idea of the terrible ordeal through which Chinese and westerners alike are passing. Letters tell of the long periods of apprehensive waiting which are almost as distressing as are the moments during which the bombs are exploding. Uncertainties as to the future, worry on behalf of loved ones, dread for oneself,—all of these are branding the lives of the present generation. Only the medical missionaries and the Chinese doctors can give any justifiable estimate of the amount of damage thus done to Chinese lives.

But the Church at home with its personal interest in missionaries must recognize that the effect upon those now at work in China is such as to cause grave concern.

In addition to the factors mentioned as preying upon the personalities of the Chinese Christians, there are others which enter into the missionary's situation. He is far from his native land, working among people whose language, customs and racial psychology differ from those of his own race. In the case of some of the missionaries there is the added strain of separation from wife and children. The terms of service for

a considerable number of Methodist missionaries have been extended so that furloughs are overdue. The Secretaries record with heartfelt appreciation the devotion which leads so many of the missionaries to refuse furloughs when due in order that they may stay by their Chinese friends in this time of need. But the Secretaries recognize, and the Board should recognize, that, just as soon as conditions permit, many missionaries in China should come to the United States for furlough even though their normal work will be seriously disrupted.

With an emotion akin to pride the Secretaries report that of the active Methodist missionaries at the outbreak of the war ninety-three percent are now at their tasks or on regular furlough. At the present time only three mothers with small children are still in America, and only two missionaries have withdrawn from the work for reasons that were connected with the war.

Fully as thrilling is the fact that young Methodists are eager to enlist in the work of the Prince of Peace in war-torn China. Many have offered themselves in a spirit worthy of the finest days of missionary history, and from among these the Board has selected and commissioned eight during the twelve months just passed. Two have gone for educational work in West China, two for medical work in Nanchang, four for rural evangelism in the Foochow and Yenping Annual Conferences.

(3) *Schools Are in Large Degree Conducted in Exile.* In North China the schools have been able to carry on in the occupied territory, but in the Yangtse Valley and in the Foochow area most of the educational institutions have been forced to move either to remote sections in nearby territory or far to the West in Szechuan.

<i>Name of Institution</i>	<i>Moved to</i>
University of Nanking	—Chengtu
Nanking Theological Seminary	—Chengtu and Shanghai
William Nast Academy	—Szechuan Province
Nanchang Academy	—Remote Kiangsi
Fukien Christian University	—Shaowu
Anglo-Chinese College	—Yangkow
Union High School	—Mintsing
Union Theological Seminary	—Mintsing
Min-I High School	—Mountains west of Futsing

The full story of the sacrifices and devotion shown in these journeys to far and different places, is one which thrills the Church wherever it is told. Enough to say here that students and teachers have suffered physically, have endured great mental strain in the move and most of them have been forced to suffer the loneliness involved in separations from their home environment and their loved ones. Because of the financial difficulties students have lived on inferior food and teachers have taken severe salary cuts. The surge of patriotism and the love for their Alma Mater and the Christian education offered in the schools buoyed up the spirits of faculty and students alike. In addition to this new evidence of loyalty there are other good results from these enforced moves,

These will at least partly offset the financial cuts, the losses involved and the physical and mental strain.

When the schools have been moved to the safer areas in the country, the students have been brought face to face with the problems of China's peasantry, the 80 to 85% of the population which is forced to live on the farms, or in very close relation to them. As a result the school curricula are being changed even in this period of war. Administrators are recognizing more clearly than they did before the desirability of a more rural-centered school life.

Growing out of the nearness to the rural populations but inspired also by governmental orders, the students of our schools are rendering invaluable service to the rural communities in which they are now placed. In small bands the students are required to scatter at specified periods of the year to live for weeks at a time in otherwise isolated villages and market towns where they carry on directed educational work for the neglected farmers and their children. Their activities are largely educational, in part directed against illiteracy, in part against the selfishness and limited family loyalties of the masses, in part against unhygienic practices. In addition to these general objectives, the students of the Christian schools also work toward the building of Christian ideals among individuals and communities. The teachers move from group to group in order to provide leadership and counsel.

Among these schools in exile the process of co-education has been accelerated because of the isolation of the individual institutions. It is necessary for girls to enter the boys' schools, boys to enter the girls' schools, in order to gain the coveted chance at education. Nearly all of the schools that have thus moved out into rural areas have opened their doors to students of both sexes. An evidence of the official recognition of this fact is the news just received from Hongkong that a missionary of the Woman's Foreign Missionary Society has been assigned to work on the staff of the William Nast Academy in the Far West of China. Principal Hsiung made a plea for missionary help. When he showed that one quarter of his student body was now made up of girls, the representatives of the Society in China were glad to appoint one of their number to help Mr. Hsiung to meet the problems there involved.

(4) *Evangelistic Work.*

(a) *In Occupied China.*

Some reference has already been made to the effect of the war upon Church activities. But the survey would be incomplete without a further statement. In occupied China the story can best be told in the words of an experienced missionary, Mrs. Ailie S. Gale, M.D.:

"I have left the most cheerful part till the last and that is the work of the Church. All the churches are full with such fine groups of people. Every church has a fine choir and some of the work done is excellent. Departmental Sunday Schools are very well attended and now plans are on the way for the

daily Vacational Bible Schools. The leading members moved out west but here is a new group of fine folks rising up to take their places while they in turn are proving an inspiration to the folks in West China. So two great pieces of Christian work are being done—revival and inspiration to the group in West China and religious training of new leaders and new members here. About three hundred joined the churches on Easter Sunday and others since. All the churches have day schools or 'Make-up' schools. It does not seem wise in this tense atmosphere to carry on higher education. Our blessed Gospel has been a great rock to thousands of weary souls in this city and we are grateful to be here to help the Master in His work. Pray for China every day without ceasing especially for those leaders whom God has raised up for such a time as this and for all who are suffering persecution."

Not all of the story is so encouraging as this but from North China and from the Foochow area there come similar instances of the way in which Christian Chinese and missionaries are carrying on even in the territory occupied by the invaders.

(b) In Free China.

In Szechuan Province the Church program is yeasty with change and glowing with opportunity. The influx of thousands of Christians from the occupied territory, some of them of modest means, some of them with excellent education, has given the Church in West China a tremendous opportunity but has laid upon it an almost unbearable burden. In addition to those who are Christians, hundreds of thousands, probably millions of other Chinese have moved into the hitherto provincial-minded West. New ideas, new trends, new practices have been forcefully injected into Szechuan and its neighboring provinces. The Church bodies in China recognizing the comparative weakness of the missionary movements in Western China unitedly, through the National Christian Council, have surveyed the problem and laid plans for meeting it.

Training centers are being set up to aid in the preparation for the Christian ministry. The Universities now exiled to the campus of the West China University are redoubling their efforts for the preparing of educational, industrial, and civic leaders. The Christian organizations are helping the China Industrial Cooperatives, largely by assisting in the training of honest and consecrated leadership for this movement which has so much of promise but which can so easily be wrecked through dishonest or corrupt leadership. United evangelistic campaigns are being held in many centers, these being a combination of educational and medical work with the direct preaching of the Gospel. Experiments in cooperative and union Christian activities are being tried in place after place. The Christian Church and all its agencies are seething with experimentation and aggressive activity.

But into this praise of missionaries and Chinese Christians must be interjected a note of discouragement, Methodism is not bearing its

share of the load, is not in any adequate degree meeting its assigned responsibility, and our thin line of missionaries nears the breaking point. In all the vast province of Szechuan, center of the territory known as Free China, our Board has only nine missionaries at work—and two of these must now return to the United States because of failing health. Approximately one third of this area is our exclusive field, no other denomination having missionary responsibility. In Chungking, the national capital where the presence and friendliness of General and Mme. Chiang give such great encouragement, there are only two Methodist couples at work and one family will early in 1940 return to the States.

The Board of Foreign Missions should at this Annual Meeting solemnly explore this need and opportunity—and should sacrificially extend every possible aid, in men and resources, to the Chinese Christian leaders and to our heroic group of missionaries. The Secretaries, in this connection, would call your attention to the words written by Madame Chiang Kai Shek for the Herald Tribune Forum on Current Problems on October 25, 1939:

“There is no standing still, no going backward. We can only go forward and we should do that in the spirit of the crusaders with their invincible cross ever before them.

“Unless a radical change comes over the hearts and the minds of men, some of us, at least, will live to see civilization perish by the very means used so long and so ruthlessly to destroy China. There is only one thing that can prevent such a disaster to humanity—it is religion; whose partial eclipse I lament.

“When national consciousness and individual consciousness are developed through a belief in religion, when religion is accepted as the central pivot and motivating force of life and conduct, then the doom of civilization may be averted, but not until then.”

CONCERNING APPROPRIATIONS

The Finance Committee has authorized an increased interest payment from three to three and one-half per cent on our Permanent Funds for 1940. This one-half per cent will amount to approximately \$18,000. The interest from certain Permanent Funds like Swope-Wendel and the Newman Trust Fund do not enter into our Regular Appropriations. The interest from Permanent Funds designated for Administration and Home Cultivation, Rent, and Retired Missionaries is applied to reduce the amount necessary to appropriate for these items. The balance available for appropriation is \$10,015.32. This amount plus the \$936,244 income for the year makes a total of \$946,260, and the Corresponding Secretaries recommend that this be fixed as the total of the Regular Appropriations. The amount available for Conditional Appropriations is \$481,101. The total recommended, therefore, for both Regular and Conditional Appropriations is \$1,427,361.

We will first take up the various items in the Regular Appropriations which need some explanation.

Interest

We recommend an appropriation of \$12,500 for interest, which is \$5,000 less than was appropriated last year and \$1,196 less than was expended. We believe that \$12,500 will be a sufficient amount to cover the interest requirements of the year.

Deficit of 1931

We found it very difficult to recommend appropriations for 1940 which would make it unnecessary to cut further our work and at the same time provide for the scheduled payment on the Deficit of 1931. After discussing every angle of the situation, the simplest way seemed to be to pre-pay as much as possible on the amount in the schedule for 1940 out of excess Legacies received in 1939. This would automatically reduce the amount required for the appropriations for this item for 1940. The Special Committee on the Closing of the Books gave its unanimous approval to this proposal. The Treasurer, therefore, paid in advance \$42,379.41 on the Deficit of 1931 as a part of the required payment in 1940. This leaves only \$11,689.60 to be provided in the appropriations for the 1931 deficit. We, therefore, are including in the recommended appropriations for this purpose, \$12,000.

Current Expenses

It will be noted that an increased amount is available for Current Expenses for each of the six divisions of the foreign field. This is due to added Permanent Fund capital designated for the fields, and the increase of one-half per cent in the interest to be paid on the Permanent Funds in 1940. We rejoice that these increased funds are available. When distributed over our great field with its immense needs they come far from meeting the requirements, but they are a slight help which every missionary will welcome.

Missionary Support and the Emergency Fund

The charter of the Board requires the appropriation of \$50,000 annually to the Emergency Fund. This we are recommending. At the same time we are also recommending that \$25,000 of the Emergency Fund be available for Missionary Support, which we consider our most urgent item because the regular income of the Board from the Churches is not sufficient to cover our present program. Not until additional regular income is available can we restore the entire amount to its original purpose. We recommend for Missionary Support for all fields, \$494,369 which, together with the one-half of the Emergency Fund, makes a total of \$519,369.

It will be recalled that the appropriation of a year ago included replacements for all missionaries who had been discontinued during the year 1938, and we made additional provision for twelve other replace-

ments, eight of whom—three families and two single missionaries—were to have been supported by Board funds and four single missionaries who were to have been supported from sources on the field. Because of decreased income this last year we were not able to make all the replacements that had been planned in the appropriations.

In the proposed appropriations for 1940 we first included sufficient funds to fill the vacancies created in 1938 but not replaced in 1939, plus replacements for the vacancies that occurred during 1939. The cost of all these replacements (fourteen families and eight single missionaries) would be \$28,882, which, if fully provided in the 1940 appropriations, would require \$21,172 more than we have available for missionary support. The \$7,650 available will be utilized to send out the most urgent replacements. The balance of \$21,172 must be found in Conditional Appropriations and we mention it here to re-emphasize that the most critical situation which this Board faces is its reduced missionary personnel, plus the fact that such a large per cent of our present force is within a few years of retirement. We greatly rejoice over the few highly qualified, devoted young men and young women who have gone to the field during the year. We are confident that when individuals, groups and Annual Conferences know the needs and opportunities on the field and the eager young men and women now ready to fill these places, the funds will be forthcoming.

We recommend some slight adjustments in the salaries of missionaries to conform to present living costs and other urgent conditions due in part to the war in Europe and in Asia. These recommendations include a decrease of \$50 in the annual basic support of missionaries in China (because of unusually favorable exchange). We also recommend the addition of \$50 to the annual basic support of missionaries in Malaya and the Philippines, and \$100 to missionaries serving in Japan and Korea. We would again remind the Board that the whole scale of missionary salaries in our Church should be adjusted upward.

The proposed appropriation for Missionary Support includes cost of travel for all missionaries who are coming home on furlough and those who expect to return to their fields during the year. If the income is maintained or is increased this next year, no missionary will be under the necessity of raising his outgoing expense funds. However, such funds as are given for this purpose will be welcome because any funds which are raised outside of regular sources will leave corresponding amounts available for salary and travel of the new missionaries so greatly needed.

Retired Missionaries

Last year we increased the appropriation for Retired Missionaries from \$64,000 to \$72,000. This increased appropriation, however, was not sufficient to meet the demands. The increasing number of men and women who are retiring, plus the fact that the legislation of the last General Conference placed upon the Board of Foreign Missions the moral responsibility of assuming a proportionate share of the pensions of missionaries who later enter Conferences in the United States, is continuing to

increase our demands in this connection. We are recommending an appropriation for 1940 of \$75,000, which is approximately the amount expended in 1939.

Home Expense

We are recommending an appropriation for Home Expense of \$4,500 less than the appropriation last year and approximately \$1,000 more than the expenditures.

A year ago in considering the salaries of secretaries, associates, and other employees, the Board fixed the schedule at a figure somewhat comparable with the salaries of secretaries and staffs of other boards, and ordered that these salaries be paid on this schedule as soon as funds were available. We are now making a proposal which will permit this to be done next year. This proposal comes to the Board with the recommendation of both the Finance Committee and the Executive Committee.

Conditional Appropriations

We are recommending \$466,293 for Conditional Appropriations. This excludes certain amounts paid out this year of a non-recurring character and includes \$21,172 for the salary and transit of the most needed missionary replacements. The inclusion of this item in the Conditional Appropriations is the only provision which could be discovered that gave possibility of sending out the needed new missionaries. During the past year we found that in several cases when missionaries were available and regular funds were not available it was possible to find the support and outgoing expenses from special sources. The Southern California Conference, for example, having present at its recent session a young missionary, ready to go to its special field—Foochow—raised by subscription at the Conference \$2,700 for this purpose, which is to be paid during the year over and above regular giving. We believe that additional funds will be forthcoming this year, specially in view of improved economic conditions. No missionaries will be sent and no obligation undertaken until the Executive Committee is assured that ample funds are in hand for the purpose.

We recommend that the appropriations be made to cover the period November 1, 1939, up to such time as the new Board of Missions and Church Extension of the Methodist Church is organized and functioning and that any necessary adjustments be referred to the Executive Committee with power.

IN CONCLUSION

As we close the missionary service of 1939 and sail into the uncharted seas of the new year, we would challenge this Board and our united Methodism to an enlarged vision and an enlarged service for the cause of Jesus Christ and his mission to men the world over. We can express that summons no better than in the words that ring forth from the Madras Meeting of the International Missionary Council:

"To all who care for the peace and health of mankind we issue a call to lend their aid to the Church which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations.

"And, those who already share in its life, and especially its leaders, we summon . . .

. . . to redouble their exertions in its great tasks,
. . . to press forward the evangel among all peoples,
. . . to strengthen the younger Churches,
. . . to speed practical cooperation and unity,
. . . to bear in concrete ways the burdens of fellow-Christians who suffer,

. . . and above all, to take firm hold again of the faith which gives victory over sin, discouragement and death.

"Look to Christ, to His Cross, to His triumphant work among men, and take heart.

"Christ, lifted up, draws all men unto Him."

Respectfully submitted,

R. E. DIFFENDORFER,

W. E. SHAW,

Corresponding Secretaries.

EXHIBIT A

Report of the San Francisco Office of the Board of Foreign Missions 1938—1939

The year that has just passed has been an unusually busy one in the history of the San Francisco Office of the Board of Foreign Missions. Because of the Golden Gate International Exposition an increased number of our missionaries have passed through San Francisco and Mr. John Tunncliffe, Honorary Representative of the Board, and Miss Marjorie Merrill, Office Secretary, have been happy to assist them in many ways.

The office has served as a place where mail might be forwarded, special shipments held until needed, baggage repacked, transportation arranged, hotel reservations made, friends contacted, and in many other ways in which the hospitality of the Board, and of the city, might be extended. Young people from several of our missionary families have docked here this summer on their way home to school, and they have been met at the pier and given special help as needed.

Because of the larger number of missionaries using the San Francisco Office this year there has been an increase in the amount of purchases made through this office. Some of the items have been taken to the field by returning missionaries, some have been sent out by freight or parcel post, and still others have been purchased for use here by missionaries on furlough. The shopping list shows such items as pianos, stoves, refrigerators, automobiles, radios, wearing apparel, candles and groceries, including weekly shipments of coffee and butter.

Personnel contacts have been maintained with interested young people in the West, and both the Los Angeles and San Francisco Personnel Committees have been convened to meet candidates for missionary service and to pass upon their cases.

Mr. Tunncliffe has also devoted much time to calling upon annuitants of the Board, and those who might be interested in purchasing annuities, making estate pledges, or writing the Board of Foreign Missions into their wills.

All this work has been done at a minimum of expense to the Board, as the San Francisco Office operates in connection with the Methodist Headquarters of that city.

EXHIBIT B

Report of W. W. Reid

To the Corresponding Secretaries :

From September 1938 to August 1939, at your suggestion and with the approval of the Executive Committee of the Board of Foreign Missions, it was my privilege to visit the major stations and many of the outlying village and rural centers of Methodist missionary endeavor in Japan, the Philippines, Malaya, Sumatra, Burma, India, and Central Africa.

This visit had long been talked of by you and by other members of the Board staff, for there was the feeling that the Director of Publicity should have the opportunity of seeing the work and the people of whom he had been writing for almost twenty years without first-hand knowledge. And now that the visit is over, I can truthfully say that I needed just such an experience, needed it far more than I knew . . . for I have changed or greatly modified many of the conceptions and points of view which I have held through the years and which seemed sound as I gathered them second-hand. Parenthetically, may I say that I am now convinced that no member of the Board staff, whether working in field administra-

tion or in home base service, should ever remain in the office for more than a few years without having or renewing contacts with the field.

The purpose of my visit, as you expressed it, was that I should see the work of the missionaries and nationals so that I might have a better understanding of all phases of mission work for future writing and editing of missionary material; that I should gather publicity articles, some for immediate use and some for future use. This I endeavored to do and some articles have already seen print; others will appear within the next year or more; and my notes tell me where much more will be obtainable for several years. My notes, in the form of a diary, cover 800 typed pages. As a record of the trip and for publicity purposes for several years to come, I took some 1,400 pictures, the negatives of which are now in the files of the Department of Visual Education and available for cuts, lantern slides, etc. The Director of the Department, Mr. Conger, has been kind enough to say that the pictures in general are photographically good and of a type that can be used to portray the work of missionaries and national Christians. I tried to secure photos with human interest rather than buildings and scenery, and to show actual mission work with people.

While I visited the fields to see and to learn, and in no way to administer or to instruct, it was inevitable that I should be told many things and think many things that lie within the field of administration, policy, program, personnel, etc. And if in the following pages I seem to leave my field and cross into that of administration, I am sure you will want to know these things from the viewpoint of a layman, of a person who believes in the missionary enterprise wholeheartedly, and of a person whose daily contacts with missionaries and with the Board staff have given him more than casual acquaintance and interest in these matters.

THE ITINERARY

First, let me briefly summarize the itinerary:

I left New York on September 12, and on the 17th sailed from Los Angeles on a Japanese steamer bound for Yokohama. On the night of October 3 I arrived in Yokohama and went that same night to Tokyo . . . to Aoyama Gakuin. The schedule allowed me only five days in Japan, but in that time I visited not only Tokyo but Kyoto, Osaka and Kobe—the principal cities—and saw something of village and rural work from Osaka. . . . From Kobe I sailed to Manila. Two weeks were spent in the Philippines, including a memorable trip to the towns and villages north in Luzon Island with Bishop Lee and Superintendent Tuck. . . . From October 28, to December 3, I was in Malaysia—up and down the Peninsula that includes the Federated Malay States and the Straits Settlements, visiting practically every school and church of Methodism, and two trips across to Sumatra, the first to Palembang, and later to Medan and a number of communities lying out from Medan. On the Peninsula I visited some of the work carried on among the Sakai peoples, and in Sumatra some of the churches and schools that have been opened by Methodists among the Battaks. . . . Only four days could be allowed for Burma, but in that time the Rev. B. M. Jones (since deceased) showed me through Rangoon and out into Pegu and through the work of the Baptists among the Karen people. It was at the home of Mr. and Mrs. Jones that my itinerary crossed that of Mrs. Otis Moore who had been visiting India for the Woman's Missionary Society.

From Rangoon I sailed for Madras and attended the session of the Madras Meeting of the International Missionary Council. From Madras I went directly to Hyderabad and sat through the sessions of the Central Conference of Southern Asia.

During the meeting in Hyderabad, the bishops and Mr. Moffatt made an itinerary for me in India . . . planning that I should visit the major centers in each annual conference and should also see some of the important sights of the country. I was fortunate in being able to keep that schedule almost to the letter, with the exception of Benares which I was forced to pass by, and Dhulia, the mission center of the Methodist Protestant Church, because the superintendent said he would be away at that particular date.

On March 15 I sailed from Bombay for Africa, and after a leisurely voyage across the Indian Ocean, making many stops en route, arrived in Laurencio Marques, Mozambique (Portuguese East Africa) on April 3. The next four months (until July 25) were spent in visiting in Africa. The time was almost equally divided among Mozambique, Rhodesia, the Belgian Congo and Angola (Portuguese West Africa). Much of the traveling in Africa was done by car, a very expensive method because of the high cost of gasoline . . . but where possible I made the journeys on trains. In the Belgian Congo, in company with the Rev. C. C. Hartzler and the Rev. Leslie Sarah, ideal traveling companions, I visited the work of the (former) Methodist Episcopal Church, South. This work is far to the north of our Congo stations and the visit there from Kapanga and return was more than 2,000 miles by car over roads that were often little more than trails. We visited the stations of Tunda, Minga and Wembo Nyama . . . three out of the four Methodist Church, South, stations.

It had been planned that I would go from Loanda, Angola, to Monrovia, Liberia, on my way home. But the boat for which I was scheduled was taken off service after the booking was made; and to get to Monrovia would have meant a return to the Congo coast, an expensive automobile journey to Matadi, and practically a passing by of our important work in Angola, plus the possibility that I might have had to remain in Monrovia from six weeks to two months before getting a boat for Europe. So I decided to see the work in Angola and pass by Liberia, much as I wanted to see that oldest of our mission fields. So on July 25 I sailed from Loanda to Southampton, England; and on August 16 I left Southampton for New York—arriving home in time to hear the declaration of the new war in Europe!

JAPAN

The major impression that has been left on me from the few days spent in Japan's cities is of the strange mixture of East and West: automobiles and rickshaws, bicycles and oxcarts, modern buildings and one-story framed shacks, Oriental garments and Western clothes—and people dressed in all possible combinations of the two! . . . Then of the eager and bright faces of thousands of young students in Aoyama Gakuin and other schools, the constant stream of uniformed schoolboys and schoolgirls on every street and in every community; the blocks upon blocks of bookstores lining one of Tokyo's main streets, the hundreds of bookstores in other cities and towns. . . . The visit to several churches in Kobe on my only Sunday in Japan: to churches that were not filled, some said because everyone is working every day of the week, and some because there is suspicion of Christians in many parts of Japan today, and only the most ardent attend regular church services.

Missionaries told me—and from all I could see it was so—that life was going on "normally" in Japan's cities despite the war in China. Certainly the bazaars were colorful and busy, the restaurants and picture houses seemed crowded, and I could see little to indicate that this people was at war. I saw very few soldiers anywhere . . . of course they were in China and not in Japan! But there were still young men on the streets, the stores and the schools. I did not try to take any pictures in Japan, being warned by Britishers on the boat that this would be dangerous. But I was permitted without question to take two cameras and considerable film into the country, and I was told I could take pictures in the cities without any interference. However, I was also told that photography would be suspected if not forbidden in certain outlying "fortified zones"—and at least two of our Methodist mission families are working in this territory.

If anyone entertains the notion that Japan is a nation of "monsters," I am sure that even a short visit like mine will quickly dissipate that notion. I can readily see how and why missionaries "fall in love" with the Japanese people. . . . I believe I did myself in my few days with them! They are certainly a most lovable people, at least when they are not in uniform!

It is war and the war spirit (not anything peculiarly or inherently Japanese) that make atrocities possible, and war will always produce atrocities or

near-atrocities among any people who engage in it. In our future publicity, we shall have to portray to our church at home the great student masses in Japan and their need for the Christian gospel as well as the three R's, the educational progress that Japan has made, the impact of the Christian church on city and country, the needs of the rural peoples, and the stories of individual Christians throughout the land—there are many other outstanding Christians who should be as well portrayed as is Kagawa.

THE PHILIPPINE ISLANDS

Luzon Island, the largest in the Philippine archipelago, contains the City of Manila, the national capital, and contains also hundreds of "barrios" (villages) and "centrals" (corresponding to our county seats). In agreement with other Protestant churches, the work of the Methodist Episcopal Church in the Philippines is confined to Luzon, other groups working in other fields and other islands. And it was therefore on Luzon Island that I spent the twelve days my schedule permitted in the Philippines—and Methodism has enough there to occupy an observer for twelve weeks if he had that time to spare!

Perhaps the most remarkable feature of Philippine Methodism is the rapidity with which it has grown and the welcome which has been accorded its missionaries and national pastors by the people. The actual membership of the Methodist Church on this one Island is upwards of 95,000; and when one adds to this number the Sunday-school enrollment and the number of interested people and occasional attendants at services, the total constituency is somewhere between 250,000 and 300,000. This must be read together with the fact that it was less than forty years ago that Bishop James M. Thoburn sent the first missionaries into the Islands; that there was scarcely a Protestant native to be found there at the time; and that the Filipino people had a background of more than four hundred years of dominance by the Catholic Church and by the Spanish landlords and masters. The first missionaries in Luzon, of course, found Christianity there, but not much understanding of the Protestant point of view. . . . So that the building of the Methodist Episcopal Church, now organized in two annual conferences, is a modern miracle of the spread of the Gospel.

The earliest missionaries were greatly handicapped by the barrier of language, as are their present-day successors. There were and are five district Filipino dialects spoken on this one Island, and those speaking one tongue cannot understand their neighbors speaking another—just in the annual question of the assignment of pastors this language barrier makes for difficulty for the bishop and his cabinet! The Gospel is being preached by Methodist pastors in Ilocano, Tagalog, Pangasinan, Pampangan and in Ibanag. Three million people of Luzon speak Ilocano, and there are 400,000 Ilocanos in Hawaii. Most of the Filipinos now in California are from this language group—they are the most pioneering spirits of the Islands. But Tagalog is spoken by four millions; Ibanag by 75,000; Pangasinan by 400,000; and Pampangan by 300,000. And then in the cosmopolitan City of Manila there are Methodist services in English, in Spanish, in Chinese—and there is occasion for the use of at least a dozen other tongues if people are to be reached!

In the City of Manila, the outstanding Methodist Church is the Central Student Church of which Dr. Don W. Holter is pastor. It occupies a fine site across the street from the noted University of the Philippines, the highest educational institution in the Islands. The president of the University and several of his deans and professors are on the Official Board of the Church; while the Sunday congregations and the church organizations are composed largely of university, college, and normal school students. This church has well been called "The Methodist Cathedral of the Philippines." I was privileged to attend two Sunday morning services and an afternoon concert in this church—and there were large and attentive audiences on each occasion. And the pulpit ministry of this Church—broadcast each Sunday over the most powerful radio station in the Islands—is reaching a group of young and old far beyond the bounds of the City.

On the first Sunday evening of my visit to Manila I witnessed a religious ceremony that will remain with me for many a day: the cornerstone laying of a

little barrio church in Muzon, a village of the town of Malaban, some miles outside Manila. . . . The barrio itself covers only a few acres and most of these are under water; for the swamp-land has been developed into fish-ponds, separated by dikes, and in these ponds are bred the fish from which the people of Muzon make their scant living. Incidentally, the fish-ponds are leased from the owners, and the rental price is forty per cent of the fish caught! And since the fish are not trout or salmon but thin things no longer than your middle finger, and since each family has probably less than half an acre of pond and have six to a dozen mouths to feed, something of the poverty of the people may be realized.

And yet Muzon wanted its own church, and is ready and willing to pay for it and to work for it. When Bishop Lee and his party arrived at Muzon to lay the cornerstone, the whole community—men, women, children, dogs, goats, pigs, chickens—were there ready for the service. So was the brass band of Malaban, the committee in charge of the fireworks, the local police, and the electricians—for the service lasted until after darkness had set. . . . Across the dikes and through the fish-ponds we wended our way to the spot where the church is to be built—the church of bamboo walls and grass roof and of baked adobe foundation (the adobe bricks were already made and piled up for use). Round about, and seemingly without any benefit of “city planning” were the grass-roofed one- and two-room houses, raised from the swamp by bamboo poles, and sided with split bamboo walls. The people themselves were in all manner of dress: some in the fishing clothes of their daily labor, some in the finest styles from Manila, some women in the attractive “leg-of-mutton” sleeves of the native costumes, some younger women in the gay colors of Japan and the smart cut of America. The ceremony was gone through with carefulness, for these people have been in training for church membership for many months, and it looked as if everyone was able to join in the singing of the hymns and in the responsive readings. And then Bishop Lee laid the stone and pronounced the benediction—an old sow in the background almost drowning out his voice. Then, in true American style, ice cream and sandwiches and cakes were served the assembled guests! Guided by flashlights we found our path out again from the fish-ponds to the main road.

If I had been looking for the last place in which I would think a Methodist Episcopal Church might be built, I think I would have picked out Muzon—had I been able to find it across the dikes! And yet here were a group of ordinary working people eager to have their own church, knowing what it was they were seeking after, and building that church without one cent of missionary money from America. It gives new faith in the belief that there is something the world still finds of value in the gathering together of people for worship and for instruction. . . . During the following week I was with Bishop Lee and Superintendent Tuck on a 650-mile visit to some of the outlying barrios and centrals of northern Luzon Island; and here I was again impressed by the fidelity of the people to their churches and their evident eagerness for the proclamation of the Gospel from Protestant pulpits.

To the American eye, accustomed to beautiful church edifices and to elegant furnishings, these rural and town churches of northern Luzon are something of a disappointment. Certainly they would not compare well with the humblest of Methodist churches at home. Some are still without wooden or concrete flooring—just the good earth; some have thatched roofs; some have galvanized iron roofs, but no ceiling to protect the congregation from the terrific heat overhead; some walls are unfinished, not reaching up to the roof; chairs and benches seem uniformly old and worn; pulpit desks have nothing of beauty in most churches. Yet the people gather in these churches, and worship and study week after week. Large Sunday schools are connected with every church—there were more than one hundred Sunday-school pupils in Muzon, taught by a deaconess, before the first stone was laid for the church; they met *under* one of the native homes! Every church has plans for the future development of its building: new roof, floor, furnishings, walls, etc. And these will be secured just as soon as these people, most of them very poor, are able to afford the improvement. There is no running into heavy mortgages on the churches of the Philippines!

Church membership in the Philippine Islands is not a simple matter, it is not mere signing of a roster, or transferring from another church. For four hundred years Roman Catholicism has had its hands upon the life and thought of the people. It has taught the Filipino all he has known of religion, it has baptized his fathers and his children, it has married him, it has buried his loved ones. It has stood in his barrio all the days of his life and has been the structure around which all else has been builded. To leave that faith, or what was left of it in him, and join a protesting group, a group without power or pomp or ceremony or anything "colorful" to appeal to his imagination, has taken real courage—and real conviction. But 95,000 people have broken with that past and joined the Methodist Church; and many times that number are adrift from the old faith, but not yet ready to join Methodism. But they are "protestants" in the original sense of the word, and Methodist pastors minister to them in many ways.

And all this has been done in the barrio and central churches! No one has joined these churches because of the artistic appeal of their edifices!

But this is not the whole story of Methodism in the Philippines. . . . There are 31,000 Sunday-school pupils enrolled in more than 400 different schools, most of them in the barrios where the great mass of the people live. Sixteen thousand young people—most of them high school and college students—are enrolled in Epworth League chapters. And, lest one think the story has run its course, there were 5,000 children baptized by Methodist pastors in the year 1937-38.

All of this great group of Methodists are being served by 96 Filipino pastors who are members of Annual Conferences—96 men, mostly young men, who have grown up within the Methodist fold in the past thirty years; and by 53 local preachers and 48 unordained national preachers; and by an able group of deaconesses trained by the Woman's Foreign Missionary Society. Much of the work of the Sunday schools is under the direction of the deaconesses and Bible women; and many of them have charge of kindergartens, choirs, and special classes for and work among women.

Yet there is another word to be said for the churches themselves. . . . One must measure a church in such a field not by the standards of architecture which we have set up for ourselves in America, but by the other buildings of the communities in which they are placed. Certainly the little grass-roofed barrio church is finer than the homes in which its members live—homes with perhaps the same type of roof, but more dingy, less clean and airy, and sometimes even housing some of the farm animals. And the church in the provincial town—despite its corrugated iron roof and its uncompleted walls—is more attractive than the homes of most of the people, and more attractive than the other public buildings of the community, excepting only the public school. In almost every center it is more attractive than the dark and heavy-walled and often unclean edifice of the old established church—the church that was built by forced labor and that dominated the town in other days. Most of these Catholic churches are in bad repair and are certainly unattractive both inside and outside. . . . So that while it is true that to our eyes the Methodist churches are not what we might wish them, they do meet a very real need of the people, and they give the communities an acceptable place of worship and instruction.

So long as there is a roof over the upright posts to ward off the rain and the sun, the Filipino will worship in his church, and he may take years to complete it. In a trip of six hundred miles through northern Luzon Island, visiting many Methodist churches en route, there were relatively few wholly completed. Some needed ceilings, some awaited the completion of walls, some had temporary windows and doors, some had only earthen floors, some had little or no furniture, some were without parsonage for the family of the minister: but all churches were in use, and official boards were hoping sometime to find the funds to complete building operations. There were cases where \$50, or \$100, or \$200 in conditional gifts would complete or render more beautiful a barrio church here or a central church elsewhere. And such gifts would in no sense be pauperizing the people, for, compared to their income, they are giving generously for the support of the services of their churches and would meet the conditions of the gifts. Such gifts would

stimulate and encourage a people willing and anxious to erect and care for their own church buildings and the whole church program. Had the Board of Foreign Missions a church building fund from which such outright grants could be made, here is one of the situations in which some moneys would be used to advantage.

One leaves the Philippines with a sense of admiration for the faithfulness of these people to their new-found faith, an admiration of their ability to see beyond church walls and church roofs and church furnishings to the essential things for which the church stands—and to stay true to that vision despite the discouragement that must come. Yet one wishes that it were possible to add to the funds from America going now to the Islands—greatly lowered funds from those sent a few years ago—so that some of these buildings might be completed, and if not beautified at least made not-unpleasing to the eye! To the young people trained in the colleges and universities and going back from Manila to their villages, we certainly owe something more than the churches that are in those villages today!

One has a profound respect for and appreciation of those early missionaries who laid the foundation of this church of 95,000 members and 250,000 constituents. Only one of the pioneers is now left on the field, Dr. B. O. Peterson whom I met at Lingayen. For thirty years, most of the time on horseback and now by car, he has traveled up and down the Cagayan Valley, encouraging the new converts, finding and training the pastors, helping the people to plan new churches and Sunday schools—and actually planting the church in three whole provinces in that rich agricultural valley.

MALAYSIA

In Malaysia we Methodists have work in the Malay Peninsula, which is made up of a group of Federated Malay States, under native rulers but protected by Great Britain, and of the Dutch-owned island of Sumatra, and British-controlled Sarawak on Borneo. There are other British and Dutch island possessions in Malaysia, but our Church has no missionary work in any of them.

It was in Malaya, I think in Singapore itself, that I began to realize that many of the ideas I had had for years concerning definite pieces of missionary work had not been quite true to the facts. Perhaps it began on Luzon Island with a new appreciation of churches that were far from pleasing to the eye . . . yet were doing a great service for the Master. Certainly the fact of my ignorance was borne in upon me as I saw the churches of Singapore and then the churches farther north on the Peninsula: churches that were filled to overflowing by enthusiastic congregations of Chinese and of Indians. I had been under the impression that our work in the Peninsula was largely educational . . . but here were great churches, self-supporting and near-self-supporting congregations, growing out of the everyday contact of Christian missionaries, Methodist school teachers, with their non-Christian boys and girls. And as I traveled on the trains, time and time again people—mostly Chinese—came to sit and talk with me and tell me of their years in Methodist schools, of their present membership in Methodist churches, and something of their everyday Christian life in their communities. And those who were not Christians were proud to tell me they were "old boys" of this or that Methodist school; and it was plain to see that the Christian faith had left an indelible mark for good upon their lives. Yes, these schools of ours in Malaya are producing a Christian harvest!

In recent years, especially since the world's attention has been called to the Pacific as a possible "tinder-box" for future warfare, Singapore has been in America's mind and in Europe's mind principally as a great naval base; England has poured vast sums of money into the naval development of this coaling and shipping and supply harbor—and out here it is openly said that the United States is as interested in that feature of Singapore as is England. . . . And speaking of the defenses of Singapore, it is not amiss to recall that some of the early defenses of the city—almost a half century ago now—were built under the direction of a young army engineer captain fresh from England—Captain William G. Shellabear; and that this young captain, seeing the need of the people of the land, surrendered his army commission, became an aide to Bishop Oldham in the early pioneer days,

became a great Malay scholar and missionary of the Methodist Episcopal Church, and is now living in a retirement full of happy memories of service—living in Hartford, Connecticut. . . . But the defenses of Singapore, like the volume of its trade, have grown beyond anything dreamed of fifty years ago.

A large share of Singapore's shipping is with the United States and with Canada. From every section of the Malay Peninsula rubber is gathered in vast plantations and shipped by train and boat and motor-lorry to Singapore and there trans-shipped for the American market; it is used mostly by the automobile industry, but there is some also for the making of rubber shoes. Likewise the tin from hundreds of mines is shipped to Singapore, there smelted, and shipped as refined tin to the United States. Half the tin used in the world is mined in Malaya and a large proportion of it is shipped to the United States for manufacturing. Other mineral products, various woods, and some canned fruits are also shipped through Singapore to America, but rubber and tin are the main commodities. So that there is every reason why Americans should know Malaya and Singapore—now almost unheard of in many communities—as that they should know London or Tokyo.

Walk through the streets of the City! . . . One's first and perhaps greatest surprise is to find that three-fourths of the people are Chinese, and that about ninety per cent of the business of the city—that is, the money-making business—is in Chinese hands. Singapore's population is 567,000 persons and more than 400,000 of these are Chinese.

Outside of the larger places of business, like the great banks, modern buildings, the "shop-house" of the Chinese family is the usual "edifice" found as one passes along the busy streets. Here the Chinese merchant displays and sells his wares—be they dried fish (no extra charge for the odor!) or beautiful tapestries, and in the rear of the store, and sometimes not too far to the rear, his family sleeps, eats, and lives its simple life. . . . Yet many of the Chinese have been in Singapore and in Malaya for several generations; they have become wealthy, and have built for themselves great businesses and beautiful homes. Not all of them live in shop-houses! These older generations are weaned from all that is China, but not all that is Chinese. Most of them no longer use any pure Chinese dialect. They speak a "pidgin Malay" which is the language of the market, the shop, and the counting house. This is Singapore's "native tongue" though it may be found in some of the other older settlements of the Peninsula. It used to be known as "Baba Malay," but has more recently been dignified as "Straits Chinese." Several churches in Singapore, churches of the Methodist denomination, have services in Straits Chinese, and a Methodist hymnal has been issued in that tongue. It is said that the Baba Malay or Straits Chinese people originally spoke the Hokkien dialect and came from that province of China—but that may have been centuries ago.

Of the more recent immigrants from China to Singapore and elsewhere in Malaya, the Hokkien-speaking people predominate. In Singapore they are the trading and shopping classes; in the outlying sections they often also engage in agriculture. The Cantonese engage largely in tin-mining and in rubber planting, though many of them are also in business in Singapore. Economic conditions in China a few years ago drove many people into the more prosperous and happy hunting grounds of Malaysia, but the set-back recently experienced by tin and rubber interests throughout the world has for the time being ended the period of extensive immigration to Malaya.

But, if Singapore "belongs to the Chinese," it is equally true to say that it "belongs to the Methodists." The work of the Methodist Church in Malaysia was begun in Singapore and begun principally among the Chinese. True, there are other denominations serving in this field, notably several English churches, but in some instances they reach only the English and perhaps other European populations. It is the Methodist Church that has so largely Christianized the Chinese in Singapore—there are Methodist preachers and large Methodist congregations, using not only the "Straits Chinese" tongue, but the Hokkien, the Foochow, the Hinghwa, the Hokka and the Cantonese dialects. And there are also Methodist pastors and congregations using English, Malay and Tamil.

On my one Sunday in Singapore, I went to church, to Methodist churches, eleven times—and was privileged to share in five offerings. Each was a separate Methodist congregation: the congregations must have averaged over 200 persons each; and there were six different languages used at the services. The day's "Methodist itinerary" started with an English military service at eight in the morning, and from then on all morning, most of the afternoon, and late into the evening, there were services to attend—and I did not find it possible to visit all the Methodist churches that might have been visited. . . . Such a full Methodist day I have never spent in New York or in Boston!

What is the reason for this Methodist "success" in Singapore? Well, when Methodism began its ministry in Singapore, it organized schools at least as early as it organized churches. These schools have changed in character through the years; they are being government-aided and government-supervised, and they lead to Cambridge and London examinations. But they are still missionary! The principals and most of the teachers are Christians. A tried and true missionary-educator is associated with each school. There is definite Christian teaching, there are Sunday schools connected with the day-schools, and there is the constant example of the Christian faculty members. The result is that the Anglo-Chinese schools in Singapore and throughout Malaya, and the other schools under the mission, are producing Christian young men and young women. Not all the students are becoming Christians, but enough are to justify the whole program. And many others who do not profess Christ have their whole lives changed and guided by his teachings and his spirit. . . . It is largely the products of these Anglo-Chinese schools in Malaya that today are filling the Methodist churches of Singapore. Many of these graduates—young and old—attend Christian services *in English* in which the pastor and the whole congregation are English-speaking Chinese. But whatever their tongue or dialect, most of them are graduates or former students of Methodist schools, now members of Methodist churches.

One wonders what the future of the people, of the civilization, of the government, of the religious faith of Singapore will be—it is still in the making, still in the melting pot. But one is thankful that the Christian faith has gotten such a real foundation among the various racial and language groups there.

Come with me on a trip from Singapore north to Penang by train, or preferably by automobile. If we go by train, and care to make part of the trip by night, we will have sleeping cars as comfortable and certainly more private than the Pullmans "at home." We can lock our door of a private apartment at night, and not even the porter can tug the blanket to tell us to arise in the morning! If we travel by motor car, we have comfortable macadam and asphalt roads, though we may be tossed about somewhat on the innumerable curves which seem needlessly to have been added to the direct path.

By motor-car we can more easily stop on the way north: at Malacca, Seramban, Kuala Lumpur, Klang, Teluk Anson, Ipoh, Taiping, Sitiawan, Bukit Mertajam, Parit Buntar, and Penang, there are great Methodist churches ministering to the Chinese and to the Indians in all these communities; and in scores of smaller towns and villages scattered between these greater centers, and out in the middle of the great rubber plantations or the cocoanut plantations, there are smaller chapels and churches serving the people working in these main industries. From one of the larger towns we may drive by a narrow road, or, if the bridge is down or under repair, we may have to walk—perhaps for several miles—and there find a Methodist congregation ready to hear the Gospel message. They may come to church on Sunday, but if the messenger arrives in their church on Thursday evening they will attend as willingly.

In ail of these main communities and in some of the smaller ones there are Methodist schools, some of them running in enrollment to 300 and 400; they serve Malays, Indians, and Chinese. Most of them have missionary-principals, all have Christian principals; almost all the teachers are Christians. The government has furnished most of the funds for the erection of these school buildings, though local contributions have been considerable. The government grant-in-aid plus local fees pay almost all the expenses of the schools. In most cases the Board of

Foreign Missions furnishes little or no funds for the operation of the schools, but does select and send out the missionary-principal and the missionary-teacher—both of whom are vital to the giving of a Christian character to the educational program. For many years Methodists in the United States have been hearing about this vast school system—schools running through high school grade in the larger towns, through elementary grades in many of the smaller communities—and have wondered about their effectiveness as witness-bearers for the gospel message. We have heard too little about the very effective churches that are maintained in every center in which there are schools—churches that for the most part have grown out of the teaching of the missionary-educators, congregations made up for a large part of graduates and former students of these schools.

In six weeks spent up and down the Peninsula (and across to Sumatra) I did not find one kindergarten, or day school, or government-aided higher school that I could say was not also a beacon-light for the Christian faith, and in connection with which there was not also a church ministering to the community's spiritual needs. Many of these churches have two and three congregations meeting each Sunday: with services perhaps in two Chinese dialects and in one Indian tongue, usually Tamil. And many of them were pastored by men who during the week were teachers in the schools. In the smaller communities the pastor-teacher is the leading citizen in many instances. Let me not be misunderstood at this point: not every boy and every girl who pass through the schools directed by the missionaries or under their supervision become Christians. Far, far too many of them do not. But the numbers that do certainly justify the maintenance of the school system in which the mission and the government cooperate. And those who do not become Christians certainly will be better sons and daughters of Malaya for having spent their tender years in Christian company. They will never misunderstand and persecute those of their fellows who do become Christians; and they will not hesitate to send their own children to Christian institutions.

Methodist missionaries, beginning with Doctor Oldham, pioneered the school system that now permeates all of Malaya, and upon which the Christian church is founded. It has also been and is today the pioneer in the newer educational methods and subject matter. It seems strange in a land dependent for its very existence upon the tin and rubber industries, that science has not been taught in the schools. Yet one can—or until a year or so ago could—go through the secondary schools of Malaya without finding a class in chemistry or physics or scarcely one in any form of handicraft. Cambridge examinations, based on the study of books, without practical experimentation or experience, has been the educational bugaboo. But the Anglo-Chinese School at Ipoh, the Anglo-Chinese School at Penang and perhaps one or two more have led the way out, and now some government institutions are installing laboratories and courses in the sciences. The (Methodist) Anglo-Chinese School in Ipoh has a fine new science laboratory, opened this year, which is setting the standard for equipment and teaching in this field.

Our trip through Malaya would not be complete if we did not—from Ipoh or some nearby spot—leave the main road and enter the jungle to visit the Sakais. These are the pre-Malayan peoples who have inhabited the Peninsula for unknown centuries. They live in the jungle, in scattered groups of a few families in a place, they move their habitations every two or three years, and they seem almost wholly out of the reach of any civilizing influences. A simple, physically weak, nomadic people, they are in great need of medical as well as spiritual care. The Malays have never given them much attention—except to profit by barter with them, and to object to Christian missionaries or workers entering their villages. They have been almost inaccessible to the usual Christian missionaries who have been busy "out among the throngs." Recently Bishop Edwin F. Lee, Dr. Paul B. Means and other Methodist missionaries have undertaken to establish Christian contacts with these people. They have found one or two Christian Battak workers who are able to learn the Sakai language and to carry on simple instruction and first-aid among the more needy men and women and children. It is hoped that

they can reduce the language to writing and eventually give them the Bible and other Christian literature.

Sumatra, in the Netherlands Indies, with its virgin jungle, its towns reminding one of peasant Europe, its clean and orderly communities, its primitive peoples out in the jungle, its many industries, and its oil and agricultural wealth: all Sumatra made a deep impression upon me. . . . In Palembang, at the southern tip of Sumatra, we have a fine school—rather crowded in its new building in the heart of the city—training young people largely for the growing industries in and round the community. . . . In Medan, I spent two days with the newest missionary recruits in this field, Mr. and Mrs. McFerren who have taken over the management of the excellent Medan Boys School. Here also I found a W. F. M. S. school for girls, and a Chinese school operated as extension work of the Methodist Chinese Church and serving a large number of small children on a self-supporting basis. From Medan I went to Kisaran, to Tandjoeng Balei, to Tebing Tinggi, to Barung Barung, to Bingiei, and a number of smaller towns and villages in all of which there are Methodist churches or schools or both. Usually there are church and school on the same property.

One of the most enjoyable parts of this visit to Sumatra was a walk of several hours (in the pouring rain) through the jungle to a village where we held services with the primitive Battak peoples. They are, physically and in all other ways, a much superior people to the Sakais, and one felt their strength and the genuineness of those who had embraced the Christian faith. I recalled that Doctor Diffendorfer had visited these Battaks some years ago and had sung their praises, —especially concerning their musical ability. To all this praise I can subscribe. Interesting to me was the fact that every Battak preacher—and I met at least a score of them—can play a simple organ and lead his people in singing; if he cannot play he cannot be a preacher!

INDIA

I was not off the boat in Madras before the spectacle of the hunger and poverty and physical need of India appalled me. And I have never gotten away from that sight and that impression.

When still on the boat, hungry mothers with their naked and starving babies surrounded us, begging for coins or perhaps for something to eat. Their wails still ring in my ears. It did not take much knowledge of children to know these little ones were hungry if not actually starving. Their wails and their outstretched hands followed us down the streets. Out in the fields, en route to the seat of the Madras Conference, one saw the parched and fruitless earth, and readily believed the story that there had been two years of drouth and two years of crop failure. The poor of Madras were starving, and that despite government and private relief and the efforts of missionaries and others.

During the months I was in India, I suppose I visited about two hundred villages . . . visited our people who are out in the outcaste and lowcaste sections of the villages. Of course, I visited towns and cities, but I was especially interested in the villages, for here live 90% of India's people, and perhaps more than 90% of the Methodist membership and constituency.

In going to an Indian village in almost any section of the land, one rides or walks for miles along roads that seem to wind in and out of a countryside so dry and dusty and barren of growing things that it seems more desert than the "jungle" by which name it is dignified in India. Cattle and goats and sheep there are along the countryside, but they seem literally to be "licking the dust" in an attempt to find something to eat—poor, lean and hungry animals that are efficient neither for milk nor for food. Here and there, especially if the land has been irrigated by canals—and of course more widespread during and immediately after the rainy season—some green things, perhaps rice, perhaps wheat, perhaps jawahri is growing. But everything in the countryside looks impoverished and unproductive—and is just as it looks.

Then, leaving the main road, one goes through dust inches deep, over a path or a trail so crooked and so stony or so stumpy that it takes a stout-sprunged car

or a lumbering ox-cart to creep along the two miles or the five miles that take one into the village; and once arrived there or going over the "jungle" to reach there, one wonders where from this soil people ever make a living, secure food for themselves and their families. Yet here we are in a village, living off the surrounding dryness and drabness, trying to feed a thousand people or five thousand people. Men and women and little children are seen moving over the "fields" surrounding the village: the children are, for the most part, tending the cattle and the goats; there is no time or opportunity for them to attend school. Some of the women are in their mud homes preparing the food, or tending the children. More likely, however, they are with the men in the fields, cutting stubble by hand, threshing grain by hand, drawing water for irrigating the fields that have not completely dried in the heat of the sun, working in the few industries of the village, or gathering manure and straw to make the dung-cakes that in India are the main fuel of the villagers, and that because of that use leave the earth impoverished and unfertilized.

We pick our steps as we wind through the narrow "street" that separates mud-house from mud-house—for this narrow lane is sewer as well as thoroughfare. We enter the "yard" of a mud-house and find the cattle in a shelter right up to the door of the room in which the children live and sleep. We find flies as populous in the house as in the cow-shed. We find the babies playing as freely among the cows as among other children. We find the mud-houses without windows, or chimneys, to say nothing of lack of furniture other than a matting thrown in a corner for a bed. When the housewife cooks in that one room that has neither windows nor chimney, one can imagine the smoke, the fumes, and the smells. And when the sick child, or the crippled father, or the adult in the last stages of consumption are on the matting on the earthen floor of the same room—the menace to health and sanitation can be imagined.

In several of these villages I visited in some of the homes with doctors—doctors who "make the rounds" of their village clinics every week or two. In others I saw nurses, and in some cases missionaries who were not nurses but were moved by compassion to apply the simplest of remedies—I saw them visit the sick in homes, and I saw the sick and the crippled and the diseased crawl along the dusty roads and paths to get the help that the doctor or nurse might be able to extend. And never anywhere else have I seen such human wreckage, such need for medical and surgical care, such disease unrelieved or only partly relieved, and such menace to community health and sanitation allowed to wander at will through a community.

One can forgive mud walls and lack of windows and chimneys, and lack of "modern conveniences," if it were not for the drabness of life and the insanitation that they connote. One can forgive barren fields and the dust of the countryside, if it were not that that means hunger and want and malnutrition for men and women and little children. One might even be able to overlook illiteracy were it not an index of the ignorance and emptiness of all of life. The Indian village, with its drab mud, and far worse, with its caste system that sets the mold of life for ever and anon, that makes for mental and spiritual stagnation; the Indian village is depressing not because of its appearance but because human beings must live in it, and the beauty and goodness that belong to God's children are crushed out within its walls. . . .

Yet these paragraphs cannot convey the feeling of despair and of hopelessness with which I viewed these villages, and saw their unchanged society carried on from generation to generation—and then tried to visualize 700,000 such villages. For that is the real India! And one can realize what it means only by sight and sound and smell—especially sight—and the printed page is powerless to convey the picture. . . . And yet I have seen people lifted out of the villages and taught to stand upon their feet. . . . And they have made me glad!

At almost every school I have visited in the towns and in the cities—and I have literally visited hundreds of them—I have invariably asked, "Do these children come from the cities or from the villages?" And in practically every one of them have been dozens, or scores, or even hundreds of boys and girls who have been

lifted out of the mire and mud of the villages, and given Christian schooling and training. And I have met all over India hundreds of leading pastors, and teachers, and doctors, and business men, and men and women in humbler walks of life: but all trained in our Christian schools and churches, and practically all well worthy of the name "Christian." Likewise I have seen boys and girls—and sometimes adult men and women—gathered into little Christian schools or classes in many of the villages, and given the rudiments of the three R's and of the Gospel teaching; and many of them have gone on to higher schools in the towns and cities.

I have deliberately said "lifted out of the villages"; for, unfortunately with the "tight" caste and social-economic system of the villages there has not been much chance to improve the economic or the educational condition of people within the villages. Rare is the boy who, after receiving Christian training, wants to go back and live in his old village, unless he go back as pastor or teacher. Ideally, perhaps, he should go back and "show that he has the stuff" in his old environment—and thus bring credit to his Christianity and help to his community. But the fact seems to be that in almost all cases the caste-Hindus, who practically control life in the villages, will not let a trained boy (especially if he is from the Depressed Classes) use the training he has acquired; they "put him in his place"—the place that has been his for generations, the place he would have occupied had he never had an education. . . . So the boy goes to the town or the city and enters a life where his training will be of value to him economically. . . . And who can blame him? Would not you do the same? . . . Yet this does not solve the problem of how to change and improve India's 700,000 villages and her people!

There are two widely differing—almost opposing—ideas as to the development that must take place in India during the next generation and the next century if the villages and the villagers of that land are to be "redeemed": and I suppose there are many intermediate programs. And it is going to take the combined intelligence and idealism and consecration of the British, the Indians, and of the world to solve this great human problem.

Mahatma Gandhi looks, and through his eyes the Congress Party looks at the failure of certain forms of industrialism in Europe and in America to solve the problem of giving the common man enough to eat and enough freedom to make and keep him happy; and he says "We must not let India become industrialized like the West." Instead he proposes that India return to some of the ancient village crafts of other centuries, and that other crafts and arts and skills be introduced to "take up" some of the present idle time of the villagers—especially between farming seasons—and that, in addition, the various industries, such as carpentry, shoemaking, weaving and the like, now carried on by some castes in some villages, be brought nearer a state of perfection—that there be industrial training, without the use of machinery, taught in the schools. And the so-called "Wardha scheme of education," which is being promoted in some places by the Congress Party when in power and by a millionaire friend and supporter of Mr. Gandhi, proposes that all village and elementary education be through the medium of skills and crafts taught in the schools. One of the "flies in the ointment" of this proposal is that even if everyone in the 700,000 Indian villages were to become expert at some hand-skill, it would not add one ounce to the food supply of India—and that seems, at the moment, to be the main need of the villagers. If, however, a market were developed where this handicraft might be sold, and with the money food could be imported from outside of India, great help might be forthcoming. Part of the program of the Congress Party is to find a market for the village hand manufactured articles, the proposal even being made that the governments of the provinces buy it and sell it: but, for the most part, the articles made or to be made do not have much sale outside of India itself and that very limited. There would be no consumption, say, for all the coarse-spun cloth that 25,000,000 or 100,000,000 people might weave.

At the other extreme in economic planning for India are a group of men, perhaps best represented by Dr. B. R. Ambedkar, of Bombay, who has recently come to the fore as the leader of the Depressed Classes. In considering the advantages and disadvantages of the plan proposed by Doctor Ambedkar, it is well

to remember that he belongs to a much later generation than Mr. Gandhi, that he is a trained scientist and economist (with doctor's degrees in both fields) and that he is one of the outstanding lawyers in Bombay.

Doctor Ambedkar and others of this group say that a large percentage of the Indian people now living in villages and trying to make a living from the sparse fields surrounding those villages, will have to be taken off the land—either voluntarily or forcibly—and put into industries in communities yet to be built. He is as aware as Mr. Gandhi of the evils that have grown up with the industrial system in America and in Europe—and he certainly would not want a widespread enlargement of the industrial system as it is represented in the cotton industry in Bombay today—with hundreds of thousands of people living as close to starvation as they are in the bleak countryside. But (and perhaps because he is a lawyer) he feels that laws and rules and regulations can be made to go hand in hand with the industrial development: to protect the health of the worker, to give him a decent wage, to keep enormous profits from going into private and foreign hands. In short, the evils of the industrial system, he believes, have already been demonstrated and laws have been made to regulate them; but India can profit by the experiences of others and provide the safeguards and laws *as soon as the new industry starts*.

As an economist, Doctor Ambedkar looks over the scene in India and finds that with all the new canals and irrigation wells and other devices that have been brought into service during the past century, the increase in food supply of the nation has not kept pace with the increase in population during the same period. And the population continues to increase. And with the increase in population comes a division and further division of the available lands through the generations, until now land holdings do not give the average family enough to eat. It has been pointed out by other students that three generations ago a great canal system was built through the Punjab to relieve famine conditions and redeem land from desert to garden. Thousands of families were placed on that land. But they increased in numbers so rapidly—families of eight to twelve children being normal—that now that land has been so divided up among children and their children that the grandchildren of the "pioneers" are as hungry as if that canal system had not been built. So health measures, sanitation measures, famine prevention, and the peace which Great Britain has brought to India now for several decades, have all merely tended to greatly increase the population—and increase the hunger of the whole people.

Doctor Ambedkar asks the Christian Church, since it has proven its real interest in the welfare of the people of India, to send to India a commission of agricultural experts, economic experts, social welfare experts, industrial experts, and educational experts: this commission to study India from the viewpoint of what natural resources there are in the land which can be used in new and undeveloped industries for which there will be a world market; what legal regulations should be made surrounding and protecting the millions who should be transferred from the farms to industries, and in what places; what "protective" tariffs, if any, would be required; what educational changes should be made in the schools in order to prepare millions of boys and girls for a new industrial life; in fact, the whole needs of a great people embarking into a new world.

Doctor Ambedkar admits that his suggestion is a colossal one; but he says that the plan to develop village industries, for which he believes there will never be a worthwhile world market, is "a backward step." The one clear fact is that India cannot go on forever with "half of her people going to bed hungry every night"—and the number increasing each year. The Christian church will and must continue to teach the Gospel of Jesus Christ to the millions of India; it must gather the little ones into schools and train their hearts and minds and hands. It must continue—and ought to greatly increase—its ministry to the physical needs of man, the work of the doctor and nurse.

But in this realm of attempting to guide, and wisely guide, the development of a whole nation so that men may be fed and made happy and *have the physical and economic basis upon which the Better Life may be built*: in that realm there is the demand for clear and unselfish and intelligent thinking and pioneering. And if

the Christian church—the most humanitarian and unselfish body working in India today, and with no personal axes to grind—does not help solve the problem, then who will? Can it be left to those who have personal interests at stake in keeping the present order static?

The social worker can make a great case for the teaching of birth control in India. But the fact has been that nowhere has birth control made any advance in the midst of want and poverty; the needy have always been those who reproduced most freely. And then, in India especially, birth control has all the weight of organized religion against it. Perhaps with a wider social and economic range and with a wider interest in all that makes life good, the Indian family will decrease in size—as families have elsewhere.

Without doubt, the night that I sat up with Ambedkar until after midnight, talking over with him the problems of India—at the very end of my visit to the villages and the towns and cities—was the most profitable night I spent in that land. I should have liked to have talked over with Mahatma Gandhi these same questions which had been troubling me for some weeks, but he was fasting to attain one of his humanitarian ends and I could not see him at that time. However, I did visit his school at Wardha and there and elsewhere talked with his associates and with other members of the Congress Party.

Doctor Ambedkar believes that India must go in for a large-scale industrial program if she is to care for all the people within her borders, especially since the land is already over-taxed by the present and rapidly-increasing population. In this he differs fundamentally from the Gandhi program of village industries.

"I believe that half the people now living in villages in India, and trying to make a livelihood from the scant acreage around those villages, must eventually be transferred from the land to industry. Whole towns, given over to industry, must be built. And along with the development of these industries, there must be provision made for protective tariffs, for laws that will care for the laborers, for protection against the sort of conditions that have followed in some other lands with the coming of industries; I mean the exploitation of laborers. To go back to village handicrafts when all the rest of the world is becoming industrialized is a backward step."

"Secondly," continued Doctor Ambedkar, "I wish the Christians would take some of the best-minded young men of the Depressed Classes and give them an education in economics, in industrial management, in some of the sciences that must be employed in making India an industrial nation." Most of the young Indians now receiving American education are being trained for the ministry or for teaching. Doctor Ambedkar would train a large number of them in the sciences, applied as well as speculative.

The organization of a body that might correspond to the American Civil Liberties Union, to be a body to protect Christian people from the unjust court charges that are so often trumped up against them to break their new religious adherence, was the third suggestion made by Doctor Ambedkar. It is well known that thousands of Christians are constantly intimidated into renouncing their new faith through charges of theft or even of murder. Threats of taking away land rights, of cutting off water supply, of moving the family out of land long rented by the family, and many others make their inroads into the Christian fold, the fold of those whose faith is new and often none too firmly grounded. They have neither the funds nor the knowledge to fight these cases in the courts. Doctor Ambedkar feels that word that a group of Christian lawyers was available to fight such persecution would often act as a deterrent to the high-caste Hindus or the Moslems who usually make the threats. A few actual cases in court would go a long way toward stopping such procedures.

"Then I wish the Christians in India would be more aggressive in public life, would enter into the political and other life of the nation, and make themselves felt as a power in their communities," said Ambedkar.

When he said that, there flashed across my mind once more a fact that has worried me almost since I set foot on Indian soil. I have read over and over the leading principles set forth by the Congress Party, and in those varied statements

I can find many things that the Christian church has long been advocating, many of its social, and educational and economic teachings. In fact, I have sometimes wondered if the Christian program has not (on paper at least) influenced the Congress Party more than has any other religion. And yet I find, almost without exception, that the Indian Christian leaders do not cooperate with the Congress Party. In fact, they are often in opposition to it. And I have wondered if this has not been a serious error, if the Christians, as citizens, should not cooperate with the party so far as they can support its principles and objectives.

Of course, I know the reasons that are advanced for this opposition to the Congress: many of the members of the Party are the landowners and the money-lenders and the influential Hindus who have openly opposed and persecuted the Christians. And the Christians cannot now feel that, overnight, they can trust these men. Yet it would seem to me that cooperation with the best within the party, praise of what can be praised in its program, and working on the inside to change those things that are not up to Christian standards would be preferable to standing off to one side and calling names. Certainly, cooperation without compromising principles that may be higher ought to do more for India, for the Christian community, for all the Untouchables, than will a contrary attitude.

To us it may seem a bit strange to have a non-Christian tell the Christian people that they should be more aggressive for their faith and for their beliefs and principles than they are! But that is one thing Doctor Ambedkar thinks is needed by Indian Christians!

Doctor Ambedkar is still studying religions. I understand that quite a number of enthusiastic Christians have given him many books, of varying intellectual value and of varying spiritual value, all with the hope that this or that document would make him decide for Christ. But I have a feeling that if and when Doctor Ambedkar changes his religion he will do so because of the service that that faith gives to his people, and to all the oppressed of India. It will not be decided by philosophy or intellectual processes, but on the basis of proven service. And for that I believe we can find him good scriptural grounds!

If people in India are going to die of hunger and neglect and disease, it may not be supremely important whether they die Christians or Hindus or Moslems. The fuller life, the life with Christ, can begin only after the basic needs for food, shelter and raiment have been provided; only then can one grow into the wider and more beautiful realm called the Kingdom of God.

Bishop Thoburn has been quoted to me a number of times in India as having said, "Our Christians die well." That is all excellent in its way, but the Christian way is a way of life ("I came that ye might have *life*"), a better way of life, and before one can enter upon that way the fundamental animal needs must be provided. It is these fundamental needs that India today is lacking in so great a measure, and especially among the Untouchables who have come into the Christian fold.

The religious group that will eventually win the millions of India is the group that gives food for the body *and* food for the soul together. I believe that that is what Doctor Ambedkar is looking for; and I hope that he will find the Christian people of India and of America and of the world ready to unite in such a laudable program. Church services and day schools the people of India's villages need. But hand in hand with the preaching and teaching must go the cup of water and the breaking of the loaves and fishes. Man cannot live by bread alone. But body, mind and spirit will not grow and develop and serve God until after the bread has given of its strength to the human body.

During the four months I was in India, I met practically all the missionaries serving under the Board, and a majority of the missionaries of the Woman's Foreign Missionary Society. I was deeply impressed by their spirit of consecration, their genuine love for the Indian people, and the intelligent service they are rendering the nation. I met a large number of Indian pastors and teachers and felt that they were rendering a worthwhile service—though on some occasions I could have wished some of them had spent more time in schools before being sent out to preach or to teach. . . . Except for a few institutions in the more in-

accessible parts of the Himalayas, I visited every major school, hospital, and church, and many of the smaller ones, in every conference. Many institutions I found badly in need of repair and refurnishing—but of course understood that the Board's financial situation would not admit of American aid. In many cases I felt the local Christians were giving well for their means—and proportionate to their means perhaps much more than we give in our American churches. Nevertheless, the need for property improvement and repair was outstanding, and one wonders how long the present condition can go on and many buildings continue to serve.

The children in the home of our missionaries—some of the children quite young and some of college years—seemed to me to be far above the average in intellectual attainment and in life ideals. Many of them, as they talked with me, spoke of a desire to some day serve India as missionaries . . . quite a few as medical missionaries. It seemed to me that their idealism was a fine tribute to the service they see their parents rendering, and to their own understanding of India's needs. And it raised again and again in my own mind a hope that the Methodist Church today and tomorrow will be able to utilize some of these young people as missionary workers, and that they will not be disappointed when they come to enter upon life vocations. I realize that this may depend largely on the financial situation of the next few years. I realize, too, that new recruits should not necessarily come from the "old stock," but that the church at home should be constantly sending "new blood."

Closed institutions, such as that at Sonapat, once one of our flourishing training schools, tugged at the heart, especially when one visited the surrounding villages and saw the desperate needs and poverty of the boys and girls. . . . Yet, I am sure, had the necessary retrenchment been put upon me to administer, I do not know at what place or point I would have closed or cut or eliminated. It is a decision that must tear at the heart of any missionary administrator.

I cannot, at this time, go through India and speak of specific institutions. I have the feeling, however, that our work—both as to type and as to place—had been planned in days when other missionary ideals and objectives were before us, and that if we were starting our work in India *de nova* many of these institutions would not be planted, many of these centers would not be occupied. Some missionaries, if I judge aright, are spending time in keeping alive and going the conference-district-quarterly conference machinery when they would rather (and perhaps might better) be freed from that to pioneer along other channels. Some men and some institutions are in the traditional grooves—grooves perhaps more suited to American Methodism than to the needs of India in 1939. Yet one cannot abandon the past overnight. . . . It seems to me that our whole program in India needs a restudy by Board and administrative officers: partly to determine the institutions that are not serving today's need, partly to free men for pioneering, partly to re-orient some institutions that were serving well in other years and in other conditions, partly to attack this poverty problem among outcastes somewhat in accord with what we have been saying in paragraphs above. . . . This is not to be construed as indicating that missionaries have failed in their task: the results in Christian lives throughout India would prove that false. But it does mean that institutions everywhere—local churches as well as colleges, in America as well as in India—need occasional stock-taking to see where they are going. . . . And that stock-taking may be overdue in some instances in India.

There is much that might be said on the brighter side: the fine village worship services and "village windows" pioneered by John Patterson and Pastor Gabriel; the fine young pastors in training in Leonard Theological College; the fine rural village and industrial work going on in Ghaziabad, Ushagram and Raewind . . . though it is difficult to find results from them in village life except as graduates go out in paid Christian service and in a sense are thus "apart" from village life; the eagerness with which village people attend Christian service and listen to the Gospel; the fine humanitarian and Christian work of Indian nurses and Indian doctors, supplementing the medical work of missionaries. This is but part of the story if we had time to dwell upon all that is going on in India. The Gospel message is reaching the hearts of thousands of people, and changing thousands

of lives—even where the persons reached do not become actual members of the Christian church. The Gospel is a leaven that is active in everyday India.

PORTUGUESE EAST AFRICA

I landed in Africa in Laurence Marques, Mozambique—the colony better known to us as Portuguese East Africa. It had been planned that I would be met at this port by Mr. Pointer and taken by car to Kambini and other stations nearby and en route. But there had been unusually bad rains that season, and bridges were down; so my only way of reaching Kambini and Gikuki was by a small Portuguese steamer along the coast to Inhambani. In some ways this was the most uncomfortable part of my whole trip—and a not too-pleasant introduction to Africa.

However, what I saw and experienced in this heart of our Methodist work in Mozambique more than repaid for the difficulty in reaching that outpost. I recall that when Stanley High visited Africa years ago he was thrilled with the type of work and the results achieved in changing human lives through the ministry of the Kambini Training School, and I can now well understand his feeling. I share it. . . . Here is a training school, serving the whole conference, that takes likely boys out of the native villages and trains them in agriculture, handicrafts, the Christian way of life, and in the three R's. And to the more promising of these boys it gives further training as pastor-teachers (and all with a rural bias); they go out into the villages and really change the life of individuals and of communities. As I travelled about from village to village with two or three of the missionaries, I saw many of these boys in their service: some teaching, some preaching, some farming their own lands—and farming them as demonstrations to their less-prepared neighbors, who by the way are unusually quick to take advantage of what they see in agricultural results. But, for the most part, the "final products" of the School are pastor-teacher-agriculturalists . . . and in this capacity they become more influential than the village chief and the witch-doctor. They are, without much effort but because of their everyday living and demonstration, rapidly putting the witch-doctor out of business.

Some few miles away from Kambini, at Gikuki, is the notable mission hospital over which Doctor Stauffacher has presided for years. At the time of my visit Doctor Stauffacher was in America, but the Hospital was being well managed by Mrs. Longworth; while Miss Lang, missionary of the Woman's Foreign Missionary Society, had charge of the Nurse Training Department of the Hospital. This latter department interested me especially, for I found many of the graduates out in the villages helping in the physical care of the sick and diseased and also engaged in preventive services. A large number of these nurse-graduates are married to pastor-teachers and thus serve in the villages where the Church has schools and churches; others are married to lay Christians in the villages and continue to operate small clinics among their people. They keep a small supply of medicines, bandages, etc. on hand and this is replenished at regular intervals by one of the hospital nurses or Doctor Stauffacher who itinerate through these villages with supplies. At the same time these native nurses send all serious or operative cases to Doctor Stauffacher at Gikuki. . . . Thus the Hospital extends its service far into the country-side around Inhambane.

It seemed to me, as I looked over our work in Inhambane and realized the smallness of the missionary force, that here was as near the ideal use of that small number as could be found. At the training school in Kambini are Mr. Keys, the station head and the industrial head; Mr. Rea, a trained agriculturalist and teacher; and Mr. Gillet, head of the educational work. Each of these men is a minister, and each has the oversight of a district—regularly visiting the churches, holding conferences, and seeing the results of their teaching in what the pastor-teachers are doing in the villages. Then the wives of these three men also are serving in the schools, teaching various subjects to both the boys and girls, and other duties in connection with the church; while the nurse at Kambini, Miss Heggoy, and the medical and nursing staff at Gikuki are sending out well-trained native nurses in addition to the direct service they are rendering the sick. . . . Here, it seemed,

is an almost ideal use of a small force of missionaries: employing them largely in the training of others who go out and multiply many times over what the few missionaries could do by direct contact with the people.

Part of the secret of the success in Portuguese East Africa—and as one visits the villages and sees the native people gathered into day schools and churches and learns something of the improvement that has come into their economic life and the transformation into their spiritual life, he realizes the missionaries have been successful in their endeavor—part of that secret is the continuity of service of the missionaries. The three families serving at Kambini have each been there for more than twenty years; and Doctor Stauffacher has been in Gikuki still longer, and during most of that period has been training girls for nurse service. . . . In other words, there has been a continuous program and policy for the work of this field and its stations and institutions, and that program and policy has been carried out through a long period of time. It would seem that there is a great lesson for Methodist missions in this situation: in many fields and stations, it would appear that men have been shifted too often and too easily from place to place, and that the policy of an institution and of a station has shifted according to the man or men in charge. I doubt if a permanent impression can be made upon the people of any area without a long-time drive with a central and unshifting plan and purpose.

This does not mean that there are no problems for the missionaries and for the Methodist Church in Mozambique. There are very large problems and they may become more menacing with the years. But to date the work has grown and the church has taken root despite these outside problems. . . . The increasing bearing down of the Portuguese government upon Protestant missions and missionaries, erecting new barriers as to church and school buildings, the qualifications of those who can preach and teach, the restrictions upon non-Portuguese in medical and other service: all of these make grave problems that must eventually be faced. . . . Then there is little doubt but that the present missionary force in Mozambique is far too small. The very success that the missionaries have had means that more and more villages are opening to and demanding the Gospel, there are more and more churches and schools and these need certain supervision, funds, and the still greater number of native workers—which means an increase in the training force. In areas too far away from Kambini to be properly supervised from that center, there are new villages becoming Christian, and at the present Mr. Pointer is the only member of the conference available to travel among them. . . . Frankly, the missionaries now on the field are growing older; there has not been a new Board missionary to Mozambique in almost two decades . . . and one wonders about the future. Certainly if we are to continue to care for this thriving mission field, there must be young missionaries added to the force and "gotten into harness."

JOHANNESBURG, SOUTH AFRICA

En route from Mozambique to our work in Southern Rhodesia, I stopped over a few days in Johannesburg where we have a number of chapels and other Christian services, especially among the natives working in the gold mines. Thousands of young men from all over central Africa are brought into these mines—most of them for a limited eighteen months period—and then returned to their villages. In many villages out from Inhamitanga I saw evidence of the influence of Johannesburg upon this generation of young men. I slept several times in grass-roofed huts that were furnished with chairs and dressers and modern beds—all brought back from the mining center; I found young men dressed in the clothing of the West, metal pots and pans on the fires, pictures on the walls, clocks in the huts, watches adorning wrists; all evidence that someone in that family had been in Johannesburg and had caught at least the veneer of civilization. . . . So I was anxious to see the city itself and its surrounding mines.

Mr. Persson took me to a number of compounds where the mine workers live. On the one Sunday in the city we visited a number of services, most of them held in the dormitory rooms set apart for the Christian natives with the consent of the mine owners or managers. These services were necessarily held in various lan-

guage groups, but all seemed well attended. Most of these scores of dormitory-chapels around Johannesburg are cared for by class-leaders or local preachers, and there is an elaborate system of rotating the preachers Sunday by Sunday. If a missionary could be set aside for this work alone, it would be possible to greatly enlarge the services of the Church among these boys—boys often homesick and lonely and fighting the temptations that seem to inhere in great cities. Of course, those who first come to these meetings are the boys who have been Christians “back home”—and back home may be 500 to 1,000 miles away; but others who have never heard the Gospel message also come and many of them join the church. These, then, return to their villages and often become evangelizing centers in tribes and villages not touched by the missionaries. . . . There is a great field for Christian service here, and as yet we are not beginning to take advantage of our opportunities.

On the whole I was impressed with the care that the mining companies are taking of their men. There is medical assistance for all of them; there is entertainment for their idle moments; the food seems to be good and sufficient—and often better than the men have had in their home villages; sometimes there is provision made for classes in which they are taught to read and write. Evidently the social and moral conditions around the compounds have greatly improved during recent years—the companies finding that it pays to protect their employees even during the short period of their service. Of course, social students will question the herding of men together in barrack-like organization: would it not be far better to have them work in the mines for longer periods and to have them living nearby with their families?

I was much impressed, too, with what Mr. Persson is doing for the education of the African through the medium of the printed page. The press of which he has charge in Johannesburg seems to be doing a remarkably large and excellent job considering its size and the limits of its budget. A whole report might be devoted to the possibilities of a Christian press serving the many tribes and peoples of central Africa.

SOUTHERN RHODESIA

In Southern Rhodesia, the itinerary routed me through Salisbury, Bulawayo, Umtali, Old Umtali, Mutumbara, Mrewa, Mtoko, Nyadiri, Mount Makomwe and Victoria Falls. . . . At Umtali I was pleased to fall in with some old friends of Treasurer Ehnes—friends who still had a warm feeling for the young missionary who began Methodist work in this territory forty years ago. And on Mt. Makomwe, now abandoned, I saw the remains of the church and the chapel and the dispensary where Doctor Gurney, Doctor Greeley and some of the other pioneers served in beginning days. Interesting, too, was the fact that our guide was the Rev. Thomas Marange, son of the old Chief Marange who had this mountain as his retreat and protection against the marauding Zulus. Thomas Marange, now a district superintendent, was a little boy in this school and church. His brother is the present chief—a Christian chief. With the passing of the years and the coming of peace into the valley, the mountain has been entirely abandoned. It is hoped to make it a Methodist shrine and to restore some of the old buildings.

The mission at Old Umtali—with its farm, its day schools, its preacher training school, its teacher training school, and its dispensary and nurse-training—is organized under the direction of Mr. Murphree, very much as is the work in Kambini and Mozambique. Out in the villages—and I visited several score of them—one sees the result of this all-around Christian training in the service pastors—teachers and others are rendering the people. Here, fortunately, the missionaries have good cooperation with the government officials, and for the better grade of schools they have a small government subsidy. Old Umtali is better staffed, I would judge, than is Kambini, but it would appear that the missionaries at Old Umtali are working among a somewhat less responsive native people than in the Portuguese colony. In any event, the institution and the missionaries are carrying on a fine service of multiplying their usefulness through the training of native workers. . . . One could wish that the mission had a physician on this field; though at the

same time a word of high appreciation must be said for Miss Ruth Hansen, nurse, who has charge of the Hospital at Old Umtali, who has a maternity ward just newly completed, and who is training nurses. . . . Here, also, I should say that the Woman's Foreign Missionary Society has a group of excellent missionaries serving in the schools and dispensaries and hospitals throughout this colony; and that the Scandinavian churches have also sent some young women without whom considerable nursing and medical service would be impossible.

At Umtali we have a fine English church as well as a large native church and native schools. In Salisbury we are cooperating with the English Methodists in conducting a church and school within the part of the city reserved for the native peoples—a form of cooperation which will perhaps increase in the future.

At Mutumbara, Mrewa, Mtoko, Nyadiri we have school farms, we have good native schools and churches, we have clinics or dispensaries. In each we have one missionary family supervising the work of the station and its institutions, and also superintending the work of pastors and teachers over a large district. Some of this supervisory work is demanded by the government if we are to continue to carry on schools.

This is a vast territory and extends over villages having a vast population in the aggregate. It would seem, however, that a definite plan might be established for each of these four stations, and that the Church (and the stations themselves) ought soon to know just where they are going. Are they to be central training centers, sending out workers to a large number of villages? If so, then plans should be made to add new missionaries and new institutions to train the future teachers, preachers, agricultural experts, nurses. Are they to be simply "district centers"? Then it might be advisable to bring in native district superintendents (as developed) and release the missionary families for wider service in "multiplying themselves." . . . Right now it would appear that each missionary-in-charge has his own ideas of what should be done in his particular station, but that there is no generally agreed-upon program for the future. I do not mean to minimize what each missionary and mission family is now doing—they are all serving Africa and giving a good account of their stewardship—I am merely wondering what will be the future. The very success of a missionary extends his work so far that he cannot care for it alone . . . and all these questions naturally follow.

THE BELGIAN CONGO

The service of the Methodist Church in the Belgian Congo may be roughly divided into three parts: In Elisabethville, Jadotville and in other parts of the "mineral district," the great Katanga copper belt, we are working partly in towns and partly in "locations" where natives from the villages have been gathered for work in mines; some of these are old communities, and some are new and temporary in organization—at least they are communities that have broken away from the old tribal restrictions and customs. . . . Elsewhere in the Congo, with Kanene and Kapanga as centers, we are working out among the primitive tribes. . . . And further north in the Congo, missionaries of the (former) Methodist Episcopal Church, South, have four well-developed mission centers all within a radius of a few hundred miles: Tunda, Minga, Wembo Nyama, and Lodja. I was able to visit the first three of these stations in northern Congo, in company with Mr. Hartzler and Mr. Sarah. Our trip from Kanene to Wembo Nyama and back to Kanene via Kapanga and Sandoa was more than 2,000 miles in length, most of it through jungle and sparsely settled country—sometimes through what had been years ago "cannibal country."

In company with missionaries, I was fortunate in being able to visit some of the mines, the reducing plants, the compounds, and other interesting parts of the vast copper properties of the Union Minière in Elisabethville, in Kipushi, in Jadotville and at other points. Many thousands of native people are employed by this Company, and it has a fine record of good wages, steady employment, care for the sick, pensions, services to the children and wives of employees, etc. It feeds the children of the workers during their early years in separate dining halls within the compounds, has elementary classes for their instruction, doctors and nurses

to examine and treat them regularly, and when the boys are old enough the company usually takes them into the same employment as their fathers have had. Once a family is employed by the Company and assuming that it behaves itself, its economic future seems assured: at least, the family is literally lifted out of the village and the tribe and begins on another economic and perhaps social level. . . . Depending largely upon one's point of view, the Union Minière is rendering a large service to the African people; or it is taking of their mineral wealth to Belgium and giving a small economic satisfaction in return; or it is developing a system of paternalism which is not for the ultimate good of the people concerned. These are perhaps questions too large to settle here!

In many of these mining compounds and in many of the villages that are located near the mines and influenced by them, the Methodist Church has chapels and schools, large and small. In Elisabethville is the most imposing church edifice (at least on the outside, the interior being incomplete), a church that has been portrayed in some of the advertising material of Belgium at the New York World's Fair. In connection with this church there is also a school, cared for by Doctor and Mrs. Booth, and enrolling more than 700 boys and girls in a building that can accommodate only 170. These children are largely living in native compounds in and around Elisabethville. Their parents come from tribes in many parts of the Congo, and speak a score or more of languages.

I am quite convinced that the first and major need of our work in the Congo is to strengthen the central training school in Kanene—the school that should have a mission staff and a building equipment equal to that of Kambini or Old Umtali if it is adequately to serve the vast field of which it is a center. Doctor and Mrs. Sarah are doing a tremendous work as head of the Training School and the church, plus the superintendency of a district; and Miss Everett is doing what seems almost impossible in caring for all the needs of a dispensary, in caring for a school for girls, and in giving nurse training to the wives of evangelists and others—including all the young men who are in training to be pastor-teachers, and pastors who come to Kanene for short summer extension courses. It is physically impossible for these workers and their native assistants to carry on the program that is necessary for the proper training of men and women to serve this vast Congo countryside. Whether at Kanene or elsewhere (there has been some talk of moving to a new site) this school and its special institutions should be enlarged both by new missionaries and by new buildings. The present buildings are wholly inadequate for a school of this character. . . . Certainly the staff should include a trained agriculturalist, and another teacher trained either in pedagogy or theology to share pastor-teacher training with Doctor Sarah—fortunately he has been trained in both fields. And by all means there should be a doctor at this station.

Doctor Piper has been carrying on an excellent medical program—including attention to sleeping sickness and leprosy—at Kapanga, and there and at next-door Mwato Yamvo are churches and schools. Mr. and Mrs. Everett and Miss Jensen also carry on a varied program of medical care, teaching, and evangelism—a program that is reaping a fine Christian harvest among the numerous surrounding native villages. . . . But one thinks also of the future of Kapanga. What is its program? Should not young missionaries be in training for service here? Should it not have a new missionary or missionaries to make this also a central training school to send out pastor-teacher-nurses and so multiply the effectiveness of the few missionaries?

Our visit to the three mission stations of Tunda, Minga and Wembo Nyama—and to the stations of several other churches en route—revealed that in physical equipment and in numbers of personnel, our Board's Congo work is quite different from that of other Christian agencies. Each of these three stations has a hospital, each has a fine church building, each has a well-equipped school, and at least two of them have fine buildings for the training of pastors-to-be. The residences of the missionaries, for the most part, are superior to those occupied by our missionaries. In the four stations in this area, I was told there are a total of 44 missionaries (including wives, most of whom teach or serve in some other way)—an average

of 11 to the station. Each center has a doctor and at least one nurse; each has pastors who are also superintendents of the churches; each has trained teachers. . . . Certainly this is a program quite different from our Congo picture; and although I hesitate to make comparisons, especially in relative results, it is a picture well worth looking at—and pondering. For one thing, there are not the physical and mental difficulties that are almost bound to come to an individual or a family alone on a mission station for a period of years—and many of our families are serving in such lonesome places; for another, there is a positive value in the “mass impact” made on a region by a well-equipped station serving all the needs—physical, spiritual, mental and economic—of the people. . . . It may well be that some happy mean between these two types of stations may best serve the Congo in the future.

ANGOLA

Our Methodist ministry in Angola (Portuguese West Africa) is in one sense compact, and in another quite scattered. This is where Bishop Taylor and his self-supporting missionaries first pioneered, and the geographic layout of the Methodist field is largely based on the early plan of that party. As you will recall, Bishop Taylor's idea was to spread a chain of stations across Africa from coast to coast, largely to stem the Mohammedan drive from the north into the tribes of Central Africa. So we find one of the earliest stations in Loanda on the coast. From there, by gradual states, the missionaries went inland, organizing in small villages and occasionally in towns. Three hundred or more miles inland they founded a station at Malange, now the terminus of the railroad from Loanda. Some of the churches, schools and larger stations founded along this line of 300 miles still stand; some have been abandoned because of shifting native populations. And seven miles from Malange there has been founded a central training school at Quessua. I made the trip from Quessua and Malange to Loanda by car, and visited for longer or shorter periods, quite a number of the village churches and schools. In most places they seemed to be flourishing and there was apparent a desire on the part of the people to have the Christian ministry. To me, personally, it was inspiring to see these men and women and children, and to realize that, despite handicaps imposed by the government in many ways, they are growing in Christian grace.

I have very much the same feeling about our central training school at Quessua that I have about that at Kanene: there seems to be need for new staff members and for new buildings. Quessua, however, is not as badly off for equipment or personnel as is Kanene. The Woman's Foreign Missionary Society has several able missionaries in Quessua and they are serving as the need arises and not in separate institutions of their own. Doctor Kemp and Mr. Dodge (the newest missionary in Angola) are carrying on in teamwork, but they cannot well care for all the training schools and the hospital, and also superintend districts. Certainly there should be an agricultural teacher at Quessua—the farm is there—though Doctor Kemp knows considerable about farming himself. Someone to do “experimental agriculture”—as Mr. Rea has been doing in Kambini, leaving new crops and new methods all over the countryside—is required; and there ought to be another educational missionary to supplement Mr. Dodge.

Mr. Klebsattel is serving alone at Loanda, and is doing many things for a number of denominations in relation to the government offices. The school and the church and the missionary residence on the hill site at Loanda are all in need of replacement—and of added workers, either missionary or Portuguese, to carry on. In many of the outlying villages Mr. Klebsattel has good churches and schools and a corps of faithful teachers and pastors. In Loanda itself there is an interesting and effective group of small chapels in the various “locations” of the native people, meeting almost every night in the week, and conducting services in many of the native languages.

In the Dembos territory—part of the former Kingdom of the Congo—in some of the most beautiful virgin jungle I have seen anywhere on this trip—Mr. Klebsattel took me to a number of native villages where the Christian church and the Christian school are the center of the life of the people. Here the numbers of

natives crowding the churches and demanding more churches and native pastors is embarrassing the missionary. He does not have the men or the equipment or the finances to begin to serve these people. Were there a missionary available for service in the Dembos alone, he would soon have a great Christian following brought into the Church. But to do it properly he would need to have the means of training men as pastor-teachers and women as nurses. The people are demanding just this . . . another opportunity we are having to pass by unless resources can soon be found.

AFRICA . . . IN GENERAL

I have mentioned lack of sufficient personnel and lack of equipment in our work in Africa. I have also intimated that in some places there is not a cordial reception of Protestant missions, and that in the future there may possibly be some attempts to prevent the spread of the Gospel by evangelicals. The relationship of missions to some of the governments is very much strained, and may take interdenominational if not international cooperation to iron out. . . . But there are also two other pictures on the African scene that are not pleasant and that may come up again and again in the future for thought and action:

Despite promises to the contrary, and despite the intervention of the League of Nations, natives of some colonies are still being impressed to labor for the government, and sometimes, at the command of the government, for private individuals. Slavery as such does not exist, but when a government can force a man to leave his plowing and to work on the roads without payment or to help a white man draw in his harvest, we have something closely akin to slavery. . . . And, not once but scores of times, I saw little children and women working beside the men on the roads, carrying loads, building new roads—ordered to do so by the chief who in turn is forced to take his orders from the white official. . . . As in the slave days, the missionary is the only person who seems to be concerned with this impression of the African in his own land.

The other problem is the still larger one of the whole question of "colonies" in Africa . . . colonies that are not for the benefit of the African, but for his exploitation, and for the wealth of people in the homeland. How long will and can this exploitation of a people continue? How long before the nations will learn that in all history the exploiter has but impoverished his own children—rendered them the poorer because of the wealth he has stolen? . . . As for me, I am at the place where I believe that there cannot be peace in the world, and there cannot be justice to the (now) underprivileged people of the world until countries give up their colonies, and Africa is placed under the care of a League of Nations or some other international body that will govern the country for the good of the African people, and govern it only until such time as Africa can set up its own government or governments. . . . That may be a dream, but. . . .

IN CONCLUSION

In conclusion, I would like to focus attention on two of the several suggestions and observations of this report.

First, I hope the Christian church—through this Board and through the International Missionary Council or some other competent agency—will accept Doctor Ambedkar's challenge and study this whole wide field of India's poverty. A large-scale program of industrial development should be outlined, if in the opinion of the proposed expert commission it is industry that can solve the present lack of food. It may well be, however, that such a commission may reach other conclusions: but, whatever the result, such a study can lead Indians and governments and mission agencies along new paths of human service.

Secondly, I would again urge the need to strengthen the central training schools in Africa—strengthen them in personnel and equipment. A minimum of missionary staff for each field would seem to be: a trained educator for a normal department; a theological teacher to train the native pastors; a physician to head a well-equipped hospital; a registered nurse to head a department in training young men or young women for service as nurses in outstation clinics and dispensaries;

and a trained agriculturalist to teach better farming and to carry on experiments for improving the people's food, developing a "cash crop," etc. If this agriculturalist, or someone else, could also teach some simple handicrafts, so much the better. Measured against this minimum of personnel, our training schools in the Congo and in Angola are woefully lacking, and it is to these places I would urge the sending of the first new missionaries—even though recognizing the needs of many important outstations. Until personnel is considerably increased in Africa, I believe it should be concentrated, within reason, at the centers where the missionaries can train native workers and thus "multiply themselves."

The Congo center, at Kanene, is especially inadequately housed for efficient service; the Angola center, at Quessua, is somewhat better equipped, but it is not adequate for the proposed staff and for the needs of the field.

There are many other needs on every field: but these seem the most urgent in the countries I visited.

EXHIBIT C

Missionary Education

The following is a brief condensation of a fuller and more detailed report which has already been sent to the members of the Board. In this final statement before the forthcoming General and Jurisdictional Conferences shall give us the boards and missionary educational set-up of the new church, it seems wise that we remind ourselves of just what we are seeking to get done.

Missionary Education is an integral part of the whole process of Religious Education, since the objective of the latter is to produce full-rounded Christian character. Indeed, for many years most denominations felt that if their religious educational work were faithfully attended to the results would inevitably be a church which had a mind for its total missionary and benevolence responsibility.

Experience has demonstrated, however, in both our own denomination and others that such is not the case. That is to say, while Christianity is by its very nature a missionary religion, and Jesus Himself was God's supreme missionary to the ages, there is an easy tendency for that missionary genius or nature of our religion to flatten out in the ordinary religious educational process to such an extent that our children and young people achieve no consciousness of a missionary movement in the Church, to which their appreciations, loyalties and giving should whole-heartedly attach themselves.

This is startlingly illustrated by statistics from our World Service Treasurer's Office. These statistics indicate that in the most prosperous years our Church has ever known, 1928 and 1929, only twenty-five per cent of our membership gave anything in an entire year's time toward the support of all those missionary, educational, healing and helpful ministries which our Church carries on under the supervision of its seven World Service boards. Far more important than the financial aspect is the implication of what has been happening in the field of Christian character-building. Apparently we have reared a generation of Methodists by this process who believe they can be good followers of Christ as Lord, and yet repudiate the most basic passion of His life: the passion to extend the knowledge, will and love of God to the lives of all men and women everywhere. Such resulting character is distorted, lopsided, not thoroughly Christian.

Missionary education is an integral part of the whole process of Religious Education; but because of our failure as indicated above adequately to make explicit that which is implicit, it is necessary that for the present, and indeed for a number of years to come, we place a specialized and an intensified emphasis upon this phase of our said Religious Education which we call missionary education.

WHAT IS INVOLVED IN THE ACHIEVEMENT OF THIS GOAL?

We are not here concerned with a technical definition, but rather with an understanding of just what we hope to accomplish in the process of missionary education. Roughly speaking our objectives are as follows:

First, the arousing of interest in the missionary enterprise and the impartation of knowledge: (a) knowledge of the needs of the peoples of the world, the inequalities of opportunity in life, the interdependence and inter-relation of the life of the world; (b) knowledge regarding the important movements and problems in the world today in the social, political, economic and religious realms, and of what Christianity has done in individual and corporate life to help solve those problems; (c) an appreciative knowledge of the Christian movement in all lands and of the attitudes which should characterize the Church as we and our fellow Christians in all lands engage with mutual helpfulness in the effort to bring Christ and His "fullness of life" into actual operation in individual character and collective living; (d) knowledge of the unique elements in Christianity which justify its universal appeal and make it inherently a missionary religion; and finally (e) knowledge of something at least of the methods by which the missionary and helpful ministries of the Church at home and abroad may be achieved.

Second, a challenging of the emotional life. There is a type of appeal to the emotions in missionary education not only legitimate but positively necessary if the educational objective is to be attained at all.

Third, the effort to secure steps of positive commitment by which the understanding and the emotions mentioned above may be immediately translated into action. Without this third step, involving active effort and participation, including participation in giving, any program of missionary education will fail permanently to register.

How?

The processes by which we are actively and intensively seeking to effect the missionary educational goals indicated have been described at length in previous reports: through the specifically religious educational channels of the Sunday church school, the basic religious educational curricula of our denomination, Missionary Education Movement texts and courses, Church Training Nights, Church Schools of Missions, special study groups of various types, the use of visualization materials, and general missionary and World Service promotion—processes which the limited space of this report does not permit even enumerating.

WE LOOK AHEAD

In the organization of the new Methodist Church, missionary work and the missionary education of the Church have been made central. In the first place, the Board of Missions is to be provided with a Joint Division of Education and Promotion coordinate with the administrative divisions of foreign missions, home missions and women's work. Likewise, the new Board of Education recognizes the basic importance of missionary education in the development of full-rounded Christian character, and provides for adequate emphasis upon this in its Division of Religious Education in the Local Church. Equally related to and directed and financed by these two Boards is an Inter-board Department of Missionary Education. This arrangement eliminates the stresses and strains which would obtain if each of these Boards had a complete separate and independent department of missionary education of its own, competing for the attention of the local church. Instead, the new Department of Missionary Education will have immediate access to all the informational and personnel resources of the divisions of the Board of Missions, and at the same time all the educational channels to and in the local churches will be thrown wide open by the Department's relationship to the Board of Education.

This sets the stage, with reasonably adequate financing, for one of the most effective and sustained programs of missionary education that our denomination has ever experienced. Many details must of course yet be worked out, including the Department's relationship to the Curriculum Committee of the new Church, and, for preventing over-lapping, to the new promotional agencies of the Church. With care and understanding, all these matters can be cleared in such a way as to achieve to the full the educational effectiveness already referred to. During the current year the Department under the supervision of the joint Ad Interim

Committee on Missionary Education is uniting with our fellow-Methodists of the other two former denominations to work out effective plans and procedures of missionary education for the new church, following the General and Jurisdictional Conferences.

I close with the conviction which I have stated repeatedly on previous occasions. It is entirely possible to create within our denomination a missionary-minded generation of Methodists. A generation of Methodists, that is, who shall be so motivated by Christ's own passion to extend the knowledge and love of God to the lives of all His children everywhere that these Methodist Christians shall be, out of the deepest desires of their own souls, Kingdom extenders. It can be done, and it must be done.

Respectfully submitted,

CORLISS P. HARGRAVES,

Secretary of Missionary Education.

EXHIBIT D

The Department of Visual Education

Visual aids provide one of the most effective means of education and promotion in the field of the benevolences of the church. This is true because it is so much easier to grasp our idea or picture a situation through the eye than through the ear. This is a fact of common experience and needs no argument. Moreover, visual aids because of their directness, interest, and clarity can be used very effectively in producing a response. This is particularly true in presenting the missionary program of the church. This response expresses itself first and foremost in creating increasing interest in the missionary activities and that leads to support, both spiritual and financial.

It is possible here to give in scarcely more than outline form a report on the program of visual education carried on in behalf of the benevolences of our church by the Department of Visual Education.

There are four general classes of visual aids which we have employed in this program. They are:

1. Photographic prints and enlargements.
2. Graphs and charts.
3. Stereopticon slides.
4. Motion pictures.

Briefly, their use has been as follows:

1. *Photographic prints and enlargements.* There has always been a demand for illustrative materials for articles on missionary and related subjects in both the religious and secular press. Our file of approximately 130,000 negatives, all catalogued and mounted for ready reference are a veritable mine for such purposes.

From these same negatives enlargements have been made for exhibits or for teaching purposes. A relatively new feature, as yet but little developed but with great possibilities is the story photo-enlargements. Sets of enlargements 16"x20" in size, mounted and captioned and with story on the back furnish to small groups without need of any projection equipment missionary inspiration and information.

2. *Graphs and Charts.* So much use was made of this medium during the Centenary and the days immediately following that there arose in some quarters a feeling of revulsion against this method. However, a better and more vivid technic of graphical presentation has been developed. We should turn more to it.

3. *Stereopticon Slides.* This has been the time honored visual aid of this department over a period of about a quarter of a century. Its standards of quality have been recognized as of the highest, both in the preparation of the manuscripts and in the manufacture and coloring of the slides. There are at present seventy

different lecture subjects in circulation and thirty-one illustrated hymns. These sets are distributed from fourteen depositories and over four circuits in remote sections. Last year there were booked a total number of 14,088 sets of slides and the demand continues strong.

4. *Motion Picture Films.* The use of 16m.m. silent films has been greatly on the increase. In fact if a larger library of good film could be made available and more distribution centers set up, the bookings would be very much larger. There are now forty-six films in circulation from four centers with a total booking last year of 2,162 films, an increase of 33% over the preceding year.

So much for a brief report of the past. Now for a look to the future out of the experience of the past. A growing and effective program of visual education in promoting missionary interest and support calls for certain plans.

Reference has been made to the approximately 130,000 negatives in our files. So far as number is concerned this collection might be considered as totally adequate but so far as subject matter is concerned it is never adequate. Many pictures are out-moded, and new activities require fresh pictorial material. For nearly twenty years we have sought to keep the collection up-to-date by purchasing negatives from missionaries. The results have not met expectations. We have discovered that the best way to get photographic materials is to send someone for them. This past year W. W. Reid added to our files a total of 1,213 negatives, a truly rich collection because of the high photographic quality and usability of a large number of them.

For more than a decade many have prophesied the early demise of the stereopticon slide in favor of the motion picture. But all indications are that the still picture is here to stay for some time to come. The most promising feature in this field for future use is the small 2"x2" slide, photographically colored. These slides, properly made, are of exceedingly high quality. We will do well to keep in close touch with this development, for with the high quality there will be less expense in production, handling and distribution.

There can be no question as to the future of motion pictures. The demands are constant, even in the silent film. Our problem will be to produce ever higher quality of films both as to photography and content. There must also be increasing use of color.

We have not as yet entered the field of sound movies but it must come as soon as financially feasible and as soon as we are assured that there are enough machines available to make their production worth while.

On this whole question of producing better movies, it is not in our mind that we will try to compete with the professional results of Hollywood. But we ought to be satisfied with only the best that we can put out.

Photo enlargements have been but scarcely used as yet. Their possibilities for use with small groups, for purposes of atmospherizing larger group meetings and similar exhibit purposes, are unlimited. Here is a visual aid which should be given careful development. It is not enough to put out just a collection of attractive pictures. They should have some connecting purpose with adequate informational material.

The use of pictures in periodicals is a method of visual education which should be given more study. What kind are most helpful, how can they be made more readily available to the religious and secular press, are questions which need to be faced. That illustrations should be used more in this way is certain.

To make all of these various visual aids more effective there must be more of publicity in the future than in the past. This publicity should be of at least two kinds. First, there must be brought before the churches the fact of the availability of these educational and promotional materials together with an appreciation of their values and possibilities. In the second place, there are latent opportunities for local publicity for the cause itself through local news releases in connection with the use of these visual materials in the local churches.

The problem of distribution has as its main factors low cost, accessibility, and uniformity of procedure. Where population is massed in the East, low cost

and accessibility are easily attained, but where distances are far as in the West then it is another problem. Our present fourteen distribution offices leave whole sections without easy access to our slides and with only four distribution centers for films, the situation is far worse. In the distribution of slides this problem is being solved in part through the development of circuits by means of which the churches participating have stereopticon lectures at regular intervals but at minimum expense. This system of circuits has proved very successful and satisfactory. The department is now making a study of the whole matter of distribution to determine where our slides and movies are being used and also to ascertain the location of projectors among the churches. This study should be of great help in planning future distribution plans.

The use of visual aids is on the increase. Our church has done some significant work in the field of visual education, but too much of it has been on the year to year basis, dependent upon the finances in hand. It is now time for us to prepare a program of visual education looking to the future, planning on more than we can hope to immediately achieve but furnishing a logical step by step program leading to a goal which we will endeavor to attain.

H. G. CONGER, *Director*,
Department of Visual Education.

EXHIBIT E

Madras and the World Mission

Some impressions of the meeting of the International Missionary Council,
held in Madras, India, December 12-29, 1938.

By R. E. Diffendorfer

The 1938 meeting of the International Missionary Council met from December 12 to 29 at Tambaram, about sixteen miles southwest of Madras, in the new buildings of the Madras Christian College, formerly housed in Madras City. The campus comprises over four hundred acres, and the boundary fence is over three miles long. The 464 delegates were housed in the rooms vacated by the students for the mid-winter holidays.

On Wednesday, December 7, the 750 students of the College were sitting for their final term examinations. By ten o'clock the next morning, every student had left the buildings. Two and a half days later, the College had been transformed into a hotel for the accommodation of the Council. The students sleep on the cement floors with only mattresses. Four hundred and seventy beds were hired—cots with woven strips of tape—on which each delegate placed his own mattress and bedding purchased or rented for this purpose. Four upright posts on the "chepir" or bed held the mosquito netting. The bathrooms were refitted with wash basins and water taps and the kitchens re-equipped with "western" stoves, utensils, cutlery, and dishes for the preparation and serving of European food.

At present, there are three units in the College, each with its own dormitories and dining-room and kitchen. Delegates were assigned to live in one of these three halls—St. Thomas, Sellayur, and Bishop Heber.

Not only was the College turned into a hotel, but also into a self-contained community. There was a shop which sold almost everything one wanted during the period of the Conference, a newspaper stand, a fully equipped post-office and telegraph and cable office, a large bookstore, and a bank for the changing of money and cashing of checks. Laundry was called for and delivered four times a week, and there was a twenty-four-hour service for developing and printing of photographic film. A tourist agency and ticket sellers from the railroads facilitated travel arrangements. By providing all these facilities, the delegates were able to spend all their time at the College, so that the thought and work of the Conference could go on uninterruptedly.

It was of enormous value to the Council to be housed thus, away from the dust and noise of the city. As the delegates from seventy different nationalities or areas of the world talked, worked, ate, and prayed together during those eighteen days, it was natural that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God.

The list of delegates includes the names of forty-eight persons who are from the Methodist Church—either sent directly from the United States or missionaries sent out by American Methodism or nationals who are members of churches founded by American Methodism and the names of seventeen British Methodists. Let this be recorded not with pride or vain boasting but that Methodism everywhere may feel a sense of the responsibility it has undertaken and must carry on in the world-wide task of carrying the gospel to every creature.

The main features of the Council were the worship periods, the public addresses, the discussion groups, and the plenary sessions for passing on the section reports, with morning coffee each weekday at eleven o'clock and afternoon tea at four o'clock thrown in for refreshment and sociability.

The early morning of every day was devoted to corporate worship. A special richness attached to this period because it was led by men and women of so many different races and types of religious experience. The crowning act of worship each week was the Holy Communion at seven o'clock on Sunday morning. On the first Sunday, December 18, Holy Communion was celebrated according to the manner of the Reformed and Free Churches, and members of all Churches participated. Pastor Anet of Belgium, Liaison Officer of the Protestant Missions in the Belgian Congo, presided; Dr. Cheng Ching-yi, General Secretary of the Assembly of the Church of Christ in China, spoke the words of Institution; and the Rev. Paul S. Rangaramanujan, Chairman of the Trichinopoly District of the Methodist Church in South India, led the worshippers in prayer. The bread and wine were distributed by elders of different races and nationalities, including one woman, a member of the English Baptist Church. These were: Miss E. Bowser, England; Rev. A. T. Das, India; Rev. A. T. Louw, South Rhodesia; Rev. S. Grosskoff, South Africa; Rev. D. de A. Chaves, Brazil; Rev. Dr. Y. Chiba, Japan; Rev. M. Muurage, Kenya; Bishop J. C. Baker, of the Methodist Episcopal Church, resident in San Francisco.

On Christmas morning at seven o'clock, the whole Conference again joined in a Communion Service according to the Anglican rite, with the Bishop of Dornakal (Dr. Azariah) as the celebrant. He was assisted by six bishops, coming from as many different nations: the Assistant Bishop of Lagos, Nigeria, (Babatunde Akinyele); the Bishop of Honan, China (Philip Lindel Tsen); the Bishop of Mid-Japan (Paul Shinji Sasaki); the Bishop of Southern Ohio (Henry W. Hobson, U. S. A.); and the Bishop of Winchester, England (Cyril Forster Garbett). Another worship feature must be mentioned, probably the most important of the Conference. The whole of the first full day of the Council was kept as a day of prayer and meditation. The first period was devoted to penitence, the second to the central place of Christ in all our thinking and living, and the third to the complete and uncompromising dedication of ourselves to the will of God. In this way, the minds and hearts of the delegates were prepared for the work of the ensuing days.

My own mind leaped from this day to the General Conference of our new united Methodist Church. With delegates from all over the world, most of whom have never had such an experience of corporate worship, could not the whole of the first day be given to prayer and meditation not with formal "worship services," but simply and effectively done after even more care and preparation had been made? What spiritual power might thus be generated, as the Methodist branch of the Church of Christ faced its task in this troubled and chaotic world! With such a day, possibly once more, worship, religious education, social action, the World Mission, and evangelism might become uppermost in our minds and hearts as they did to the Council at Madras.

It was in these periods of worship, in which almost every people on earth was represented, that we felt that the pressing needs of the whole world were being lifted up before the loving All-Father.

The hard work of the Council was done in the discussion groups. The Committee of the Council several years ago decided that the central theme of the Madras Meeting (at first called for Hanchow, China) should be the *Church at the Heart of the World Christian Community*. The eighteen days which the Council gave to the various topics under this main heading were the crowning point of a long process which has gone on over two or three years. Groups of Christian people in almost every country of the world have been meeting to study and discuss these different subjects. From many lands, articles, and sometimes books on the themes, had been prepared and circulated. This preparatory process went on right up to the time of the meeting, nearly every delegation reporting many hours of hard work on the steamships carrying them toward India's shores.

The ground work of preparation for each delegate was Prof. Hendrick Kraemer's book on "The Christian Message in a Non-Christian World." The officers of the Council had invited this eminent Dutch scholar, missionary, and professor at the University of Leyden to write on the approach of the Christian mission to non-Christian peoples. Professor Kraemer, after months of travel and research and out of a rich experience, produced a prodigious volume, both in size and learning. Every delegate was supposed to read and digest these pages. Professor Kraemer thought, possibly rightly, that one could not discuss the approach of Christianity to the non-Christian faiths unless there is first set down what one means by Christianity. So he proceeded to write out his theological ideas, quite Barthian, "Continental," and based on his conception of "biblical realism." It was unfortunate that many thought that Kraemer's was the official point of view of the Council. It was not so intended; and if any attempt had been made to give the Madras meeting an official theological interpretation, there would have been a storm of protest.

There was wide disagreement with Professor Kraemer, not only by many American delegates, but also by those representing the Younger Churches.

The book, however, served a very useful purpose, for it brought home to all the urgent necessity of stating the reasons for the faith that is within us and of being able to give to the world a clear and unequivocal statement of our Christian position whatever might be our theological point of view.

Another notable piece of preparatory work was that done by Dr. J. Merle Davis, Director of the Department of Social and Economic Research of the Council. For several years, Doctor Davis has been working with the National Christian Councils and the Christian colleges, theological seminaries, and universities of Japan, Korea, China, and India, gathering material on the Economic Basis of the Church, which, we all recognize at once, included the use of foreign money among the Younger Churches and the problem of self-support. Probably never has this question been so ably handled as in the numerous monographs prepared under Doctor Davis' direction and made available to all delegates.

The issues that confront the World Christian Community are so stupendous and complex and the fundamentals of the faith by which it lives call for such searching re-exploration that the Council was driven to divide its membership into numerous groups, each of which grappled with some special aspect of the World Mission of Christianity. Anyone who reads and meditates upon the bare subjects of those groups will see how realistically relevant they are to the life of the Church as it faces the world storm. The sections were:

1. The faith by which the Church lives
2. The Church: its nature and function
3. The unfinished evangelistic task
4. The place of the church in evangelism
5. The witness of the church in relation to non-Christian faiths and the cultural heritage

6. The witness of the Church—practical questions of method and policy
7. The inner life of the Church—worship, the Christian home and religious education
8. The indigenous ministry of the Church, both ordained and lay
9. The relation of Christian education, medical and social reconstruction work to the Christian missionary purpose
10. The place, work, and training of the future missionary
11. An adequate literature program
12. The economic basis of the Church
13. The Church and the changing social and economic order
14. The Church and the international order
15. The problem of Church and State
16. Co-operation and unity

There were also eight "Special Groups," which met on alternate evenings, some of which grew into as much importance as the Sections. These dealt with Africa, Latin America, the Pacific Basin, Moslem Lands, Work in Roman Catholic Lands, Rural Problems, Urban Problems, Women's Work, Student Work, and the relations of the Younger and Older Churches. One-half of the Sections met for three sessions a day for the first week. The remainder met during the second week. During the last week the conclusions reached by these groups, having been printed and distributed beforehand, were submitted to the whole Council in plenary session before they were finally drafted for adoption.

"Have you ever been in a Conference where so many minds were wrestling in such an agony of striving to give expression to thought?" The question was put by a man who has been in international, interdenominational conferences over many years and on every continent, to another who, from Edinburgh, 1910, until Madras, 1938, has shared continuously the processes of formulating findings. Thinking back over the years, they both agreed that nothing in their experience has been in this respect comparable to what the International Missionary Council went through at Tambaram. Day and night, discussing in full groups and sub-groups, sitting in their rooms alone writing memoranda, and in twos and threes drafting tentative statements, the tense enterprise went on.

When we ask a main cause of this uniquely strenuous work, one answer is clear. From every part of the planet the delegates came to India drawn by a sense of desperate need for a clear guiding word from God that will give light and power to the Universal Church as to what she must say and do in this time of world-crisis. In a fellowship of thought and prayer, the delegates continuously sought to hear the word that they are sure God is ready to speak through human minds. So they bent every energy to make the Council as a world-fellowship as fit an instrument of His mind as was possible, and to give as clear a formulation as language could achieve within the all-too-short limits of time.

It is quite impossible to summarize these "Findings," either in one or a dozen articles. The officers of the Council will make them available in a little book, *The World Mission of Christianity*, which should find its way to the study desks and library tables of all ministers and laymen.

Just as at Jerusalem in 1928, so at Madras, the statement of the Faith by which the Church lives "is both simple and profound." Jerusalem said, "Our message is Jesus Christ." Madras said, "We live by faith in God, the Father of our Lord Jesus Christ."

There were deep differences in approach and interpretation, involving the conception of God, revelation, the person of Christ, the Atonement, and of the Kingdom of God. There were those who were disappointed that there was not more opportunity to discuss, if possible, and harmonize these differences. But Madras was not Edinburgh, nor even Oxford. The statement finally adopted was clear as to the fundamentals of the Christian's faith and was sufficient as the basis of a call to Christians everywhere "to declare the Gospel of the compassion and pardon of God that men may see the Light which is in Christ and surrender themselves to his service." At Jerusalem, "It seemed evident that the

chief challenges to Christian faith come from a godless secularism which was eating away the foundations of all religious faith." Now we face "new faiths with new gods—the new Paganisms," Nationalism, Communism, Scientific Skepticism, as well as the non-Christian religions.

As to the nature and function of the Church, the Council accepted the pronouncement of the World Conference on Faith and Order, held at Edinburgh in 1937, and laid its main emphasis on its witness-bearing and constructive character. This emphasis was on the background of the Church's unfinished task. Europe and America were included in the unevangelized areas. The Council was firmly convinced that "world evangelism is the God-given task of the Church," of the whole Church for the whole world. "This conception of the Church as the missionary to the world is given in the New Testament." To a greater degree today than ever before, the Church stands in a missionary relationship to the whole world. The Churches everywhere, "whether young or old, are in a world that is not in any true sense Christian."

As to practical questions of method and policy in the witness of the Church, the Council reviewed the recent experiences in evangelism from many parts of the world and gave particular attention to mass movements and the group approach to Christ. While the grave dangers in mass movements were fully recognized, the Council felt that "these movements are natural responses to the appeal of Christ and represent a valid way of approach to him." The opportunities and responsibilities for evangelism in Christian medical and educational institutions were recognized and many practical suggestions were offered for arousing the whole Church to greater evangelistic effort.

From country after country, alike from older and younger Churches, from older and younger age groups, testimony was given of "a fresh awakening of man's longing to enter into the true life of worship." The Council believed that the home is basic in Church and nation and explored anew the "contribution that the Christian home can make toward the establishment of a God-centered and God-controlled society." As for religious education, it was clearly evident that the Church must "vastly extend, make more genuinely effective, and undergird more substantially" this phase of the work.

One of the great dissatisfactions expressed at Madras was with the present system of training the future ministry of the Church and its results. From all parts of the world came reports that there are "ministers of a poor standard of education" who are "unable to win the respect of the laity and to lead the churches," and that some are "out of touch with the realities of life and the needs of the people." Others were reported as "not distinguished by zeal for Christian service in the community."

It is no wonder, therefore, that the Council, recognizing the present condition of theological education as one of the greatest weaknesses of the whole Christian enterprise, should call upon both Churches and Mission Boards "to pay far greater attention to these needs, particularly for cooperation and united effort."

It was encouraging that Madras faced squarely, in the midst of profound changes throughout the whole world, the place of the ministry of health and healing and of education in the Christian movement. Both phases of work came through with clear charters for the future. Both are to be regarded as integral parts of the mission to which Christ has called, and is calling, his Church.

Since this meeting of the International Missionary Council was composed of a majority of representatives of the Younger Churches, the discussion of the place, function, and training of the future missionary was a most important feature of the Council. We cannot have a *missionary* movement without *missionaries*. So important and far-reaching were these findings, we feel justified in quoting, even in this brief summary, the *major emphases* in full:

1. We have come to an intensified consciousness of the *oneness of the Christian community* throughout the world, and the need for its strengthening and its expansion into areas where it does not now exist. It is this reality which has determined all our thinking regarding the function of the future missionary.

2. The younger churches, exposed to the disintegrating influences of contemporary life and confronting unprecedented opportunities, urgently call for the reinforcement of an increased number of missionaries from overseas.

3. The missionary called by these churches must in the future be a *colleague of the leaders of the indigenous church*, and a servant of the churches. It is clear that special training will be required other than that usually acquired in educational institutions if he is to enter intelligently and sympathetically into this large service.

4. The reality of the World Christian Fellowship implies that the selection, training, and direction of the missionary must increasingly become the *joint responsibility* of both receiving and sending churches.

As the reports from the various sections were presented and all too briefly discussed in the plenary sessions, the complexity and tensivity of our present world situation more and more emerged. This was especially true in the consideration of the Findings on Sections 13, 14, 15, and 16. One of the fundamental cleavages in the Christian movement in the world today concerns the conception of the Kingdom of God. The Council declared that the kingdom "is within history, and yet it is beyond history," and that "we must not fall into the error of putting the kingdom beyond history." It is God's purpose that the kingdom "should come within time and within this world."

The German delegation, on behalf of certain members of the Council, was compelled to make a statement of their conviction that the eschatological kingdom was not being given adequate expression. This statement will be printed in full, and one could not fail to have regard for the sincerity and the courage of conviction evidenced in its reading.

In the foreground of all our thinking concerning the Church and the State and the Church and the International Order, were the conditions prevailing in certain countries, e.g., Russia, Germany, Turkey, Korea, Mexico, and certain parts of Africa.

The Council also issued a statement explaining why it deliberately did not express a condemnatory judgment on Japan's aggressive war in China, on Spain, and on Ethiopia. The mind of the Council was clear on these matters, and there are plenty of references in the findings to show where the majority stood in relation to these tense situations. Our fellowship at Tambaram was in itself a sufficient condemnation of any kind of war or political and economic exploitation. In this fellowship the delegates took many opportunities for prolonged personal conversations carried on in mutual confidence and good will.

Another profound conviction was the need for cooperation and unity. The representatives of the Younger Churches in Section 16 drew up a statement in which they made clear that the divisions of Christendom were seen in their worst light in the mission field. They also begged that Church union be taken seriously by all who are in any way in a position to do so, "to put an end to scandalous effects of our divisions and to lead us in the path of union."

For one who has been intimately related to the work of the International Missionary Council for the last ten years and more immediately with the preparation and planning for the Madras Meeting, I find myself somewhat too close to this significant undertaking to evaluate it in perspective. For one thing, Madras will be of permanent value more because of the *process* than for the "Findings," as valuable as they are. The *fact* of such a conference shows that the world mission is getting somewhere. The Church has been planted in nearly every nation and in some parts is showing health, vigor, and rewarding activity. The Christian personalities in evidence at Tambaram alone justify all our efforts, for in them we see not the specimens of products but colleagues and cooperators in the task of world evangelism. The work done in all lands in preparation, the papers produced and offered in contribution to the thinking of the various groups, the frank interchange of opinion, and the determination to carry out a mutually-agreed-to program for the future is what I mean by the "process." No one can estimate what this may mean to the world Christian community in the years to come.

Manifestly, we have come to the end of the concept "Mission" in the further task of world evangelization. We have been approaching cooperation of Younger and Older Churches in the various processes of devolution for many years. But Madras definitely saw the passing of control from the so-called sending countries. This is as it should be, and we hope that along with the fact there may soon go all the terminology of the old order.

There were, of course, some weaknesses which became increasingly apparent as the Council proceeded. The meeting attempted too much. Sixteen major topics and eight minor sections were more than enough even for eighteen days of sustained effort. There was no time to see through many important, possibly the most important, issues. This was not so true of the forty to fifty delegates who worked in a single section as it was of the 464 delegates as a whole as they approached any given problem.

For having been issued as a preliminary study for all delegates, Dr. Hendrick Kraemer's masterly production on "The Christian Message in a Non-Christian World" was not sufficiently reckoned with. It may have been in private conversation and in one or two drafting committees, but not in the Council as a whole. His point of view had its protagonists, but there were many who took fundamentally divergent positions.

Madras will probably be the last meeting of the Council set completely within the Western pattern. Even though the delegates from the Younger Churches were in the majority, and even though every opportunity was given to them to express themselves, the Council was cast in the mold of a typical British or American gathering. This may be inevitable, I do not know. I hope not!

We came away from Madras with a clear call to renewed effort on a scale not yet realized by the World Mission—not a spasmodic effort but a sustained support deeply rooted in the essential character of the Christian life and message and in the meaning of the Church. In this connection, the future of the International Missionary Council as the coordinating agency was made secure. Through a Joint Committee, especially in the formative years, and by a sharing of secretarial leadership, the International Missionary Council and the newly constituted World Council of Churches will coordinate their efforts in helping the Younger Churches to find their natural and normal place in the latter organization. But there will be no lessening of missionary activities. On the other hand, the missionary agencies, through the International Missionary Council, have received at Madras approved cooperative projects which will tax all their abilities and supporting energy to carry through. Fortunately, the Council re-elected Dr. John R. Mott as its Chairman for the ensuing period of the adjustment of its activities with those of the new World Council of Churches. William Paton and A. L. Warnshuis were also re-elected Secretaries of the Council.

We pass into another period of the World Mission with a mandate for more aggressive and more cooperative work, growing out of the need of the world for Christ and the adequacy for his Gospel for this sinful, distraught, and war-cursed world. On Christmas Day at Madras we exclaimed once again, "Thanks be to God for his Unspeakable Gift."

A LAYMAN'S COMMENT

A layman attending the meeting in Madras made this comment (in part) on the proceedings and the final statements:

"To most of us, also, the conference was a remarkable demonstration of the strength of the 'younger churches' on the mission fields. We have thought of them so long as 'younger' that we have perhaps failed to realize that many of them have grown up, and in some cases the son gives promise of being taller (dare I say 'more erect?') than father. Certainly the delegates from Asia and Africa and Latin America and the distant islands that some of us still have difficulty in finding on our maps showed themselves as able in debate and as clear in reasoning as, and often better informed on important points than the representatives of what we sometimes call the 'sending countries.' Those who sometimes use the microscope instead of the telescope and find 'at home' few

people interested in the things of God may take courage: the gospel is being firmly rooted in new and virgin soil. . . .

"Social service committees and others who may be looking for 'dynamite' or for 'denunciation' in the reports will not be satisfied with the finished product. But if they had been at the conference, they would have been as silent! It is one thing to stand in New York or Boston and call names across the ocean; it is something quite different to have linked with you in name-calling a warm personal friend who will be thrown into jail for that act when he gets across the ocean to his home! The members of the conference were just as keen as anyone in America to denounce the wrongs that one nation has inflicted upon another, to 'abhor' the conditions under which Christian brothers have to live in some lands. But there were sitting in the seats beside them members of those races, delegates from those countries. And, totalitarian states being what they are, those delegates—fellow Christians—would have to answer to their governments for any resolutions that the Madras meeting might make against them. Some of these same delegates have been in jail for their faith and may go again for their faith; but their fellow delegates had no desire that 'words which cost us nothing' should be the cause of another's martyrdom. . . . There were, however, many constructive things that came out of the Madras Meeting. Ten years ago, at Jerusalem, the outstanding contribution was the new interest of the Protestant church in extending its service to the rural peoples of the world. From Madras it is likely that the major contribution, to be worked out during the coming decade, is to be a new interest in and action for the production and distribution of a vital Christian literature. Perhaps some of the unity that is to be achieved in this field among denominations may result in efforts for further unity of the churches! At the present time most churches have publishing activities in the various mission fields, but the total output is far from beginning to meet the needs of millions of literates and near-literates in those lands. The International Missionary Council will endeavor to bring the publishing agencies and houses on the fields together for a more complete and serviceable program of literature in its many forms.

"Another proposal with far-reaching possibilities is that calling for the establishment of an office of the International Missionary Council somewhere in the Far East, an organization that will include among its functions 'the coordination of Christian efforts in the Pacific Basin toward the peace of the Pacific,' and 'the bringing together periodically for this purpose Christian leaders of the area for unhurried conferences.' Matters of literature and other efforts for international peace will also be in the hands of this agency which the Council has approved.

"Scores of other proposals and instructions to the Council were adopted, some of them technical in nature, some of them having world-wide significance. These will be the chart and the compass for the activities of the Council during the next ten years.

"With the recommendations, which I suppose the Council will accept and follow in so far as it can, go the reports or the 'findings' under sixteen heads; these are to be issued in a volume this coming summer. Admittedly they are a cross section of opinion and belief and experience; they are not the clear decisions of experts in the several fields but compromises, for the most part, between varying points of view based on a multitude of various backgrounds; they are compromises on which a majority, if not the extremes of differing thoughts, could agree. And one wonders how much value they really have. Are they a guide for the future, or anything more than a cross section of the present? Some churches may look up to them, if one may be permitted that figure, as beyond their present positions; others will feel that they have already gone past the place reached by the compromises. . . .

"But I come away from the Madras Meeting of the International Missionary Council with the feeling and the certainty that it was good for me to have been there! It was good to see what this universal church is like, to see how people with different points of view *can* live happily together, to see how the younger

churches are coming to the fore and growing to maturity, and to look down the long vistas and see the kingdom of God, slowly but with increasing stride, coming upon earth. It has given me new hope, new courage, and new vision."

STATEMENT BY DR. HARKNESS

Dr. Georgia Harkness, another Methodist lay delegate, speaks thus of the "unity" manifested at Madras:

"I believe in the Church Universal and regret that it does not exist," so a cynic is said to have remarked. The Madras Conference probably came closer to a demonstration of the reality of the Church Universal than any gathering since the Reformation.

"For church unity three things are essential. First, there must be a large amount of fellowship of spirit. There is no use of trying to have either organic union or cooperation unless distinctions of class, race, and social cultures are spanned by common bonds of friendship. Second, there must be a large amount of agreement as to goals of action. Difference of opinion as to how to achieve these goals is not a barrier, provided there is enough agreement about the ends to make the interplay of minds upon the means a matter of creative synthesis. Third, there must be fundamental unity in matters of belief. Obviously, there can be no complete theological agreement as long as human minds remain variable, and to wait for it would mean to close the door to church unity forever. But within great diversity there are great common certainties in the Christian faith. It is on these that we must go forward.

"These principles hold true, I believe, not only of the ecumenical movement as a whole but of the process of unification in which the Methodists are now engaged. But that is another story. It is my task to try to say here how they were exemplified at Madras.

"The outstanding feature of the Madras Conference, which makes it different from any previous world gathering, was the participation of delegates from the younger churches in parity of numbers and equality of status. The fellowship which resulted was a demonstration of the Church Universal in miniature. English was spoken throughout except as a delegate might choose to use an interpreter. This caused one member of the conference to remark: 'It's just like Pentecost—people out of seventy nations all speaking with one tongue!' Yet in spite of the language handicap, the representatives of the younger churches made their contributions with poise and clarity, without apology or bombast, and, withal, with power. Were there no other argument for the missionary enterprise, the way in which these delegates acquitted themselves would be evidence enough.

"Let us survey some of the differences which often divide even Christian groups, but which were transcended at Tambaram. (Tambaram is the little village, fifteen miles out of Madras, where the Madras Christian College is located, at which the conference was held.) Not all differences were transcended, but the degree to which they were is indicative of the fellowship of spirit which prevailed.

"The least important of these, but one which reflects deep cultural differences, is that of dress. Though European dress predominated, everywhere one saw women in beautiful colored *saris* and men in white Indian *dhotis*, graceful Chinese gowns, the picturesque high Burmese coiffure, turbans of colored silk and white robes of the episcopacy, and people going barefoot. There was such complete diversity of costume that one paid no more attention to it than to the uniformity forced upon us Westerners by the topees which shielded our heads from the unwonted rays of the Indian sun.

"At the other extreme, the most important of all differences is that of national loyalties. Had the world been in peace, as it was when the Jerusalem Conference met ten years ago, these might have been entirely transcended. As it was, there was full fellowship among the members of the Conference as individuals. Japanese and Chinese, German and French, Indian and British dwelt together in Christian unity. But in matters of public pronouncement, national

lines could not be wholly forgotten. There was plenty of willingness to condemn war, aggression, and persecution in general terms. That colossal contemporary examples of these evils were not condemned more specifically was not due to a desire to evade unpleasant issues, as some may infer from reading the reports, but to the plain fact that there were delegates present who could not return in safety to their countries if their governments were displeased. In this *impasse* sympathy and a resulting silence prevailed over forthright statement.

"In other matters Christian fellowship knit the group together to a remarkable degree. Concern for persons as persons completely obliterated race consciousness, though there were representatives present from almost every racial group except the American Indians. In age the group was younger than is usual in such gatherings, the median age being in the forties; but whether twenty-one or seventy, a delegate who had anything to say was listened to with respect. About sixty of the 470 delegates were women, and in the North American delegation fifteen out of forty-five were women. While women did not have proportionately as large a place as men on the arranged program, there was full equality of participation in discussion in both the sections and the plenary sessions. Finally, the most decisive mark of fellowship was the absence of ecclesiastical prerogative. One saw nothing of the desire for prestige and prominence which often overshadows church gatherings. The Conference was a living demonstration of the great democracy of God. One felt one's self in the presence of great Christians vitally concerned with great realities."

EXHIBIT F

Joint Committee on Religious Education in Foreign Fields

The annual meeting of the Joint Committee for 1939 was held in Chicago, April 3-4, 1939. Each of the three cooperating agencies was represented, six of the eleven members representing the Board of Foreign Missions being present. The Secretary of the Joint Committee presented a printed report (World-wide Religious Education of the Methodist Episcopal Church, Report 1938-39) accompanied by supplementary mimeographed statements. The printed report was mailed to all members of the Board of Foreign Missions.

The Committee approved an Ad Interim Plan for Administration of Religious Education in Foreign Fields for submission to the Uniting Conference. This plan, later adopted by the Uniting Conference and appearing in the Discipline (1939) as Paragraph 1673, provides for a Committee on Cooperation and Coordination "to assure the coordination of existing programs of religious education in foreign fields of the three previously existing churches and to develop plans in detail for the merging and unified administration of the work of religious education in foreign fields."

THE ON-GOING PROGRAM

Our religious education workers have pursued their tasks with diligence throughout the year. Almost without exception they have encountered exceptional difficulties but they have persevered, uncomplaining and undismayed. Finding the path of service in one direction blocked they have turned to another; unable to carry on one type of program they have discovered another. Their spirit is typified by the statement of one of the China secretaries: "The route we would ordinarily take returning to our headquarters is now impossible . . . blockaded. . . . We shall be obliged to take a long, round about way. . . . How long it will take we do not know. . . . There is continually some danger of attack. . . . But we shall arrive in due time. . . . Plenty of work awaits us and we shall be all the more busy because of the delay." Such a spirit is invincible.

The pattern of activities always is varied, and under present conditions more so than ever before. The ability of missionaries and nationals to adapt them-

selves and their program to changed situations carries assurance of progress under any and all conditions.

CHURCH SCHOOLS IN THE MISSIONARY PROGRAM

The Madras Conference emphasized the importance of the Sunday school in the program of Christian missions. "The Sunday School," the Findings declare, "has had a primary place in the development of religious education. It is still central in that task. Organized as an auxiliary and carried on largely as a lay program, it is increasingly becoming an integral function of the Church." While this is undoubtedly true, it is also true that a vast amount of patient effort is necessary with pastors and lay workers, in practically all missionary areas, to develop Church schools to the point where they will function effectively in the Christian education of children, young people, and adults. The problem is one that must needs be attacked from various angles and for this increased personnel is necessary. Plans and program helps supplied from a central office are necessary but these in themselves are not enough. Typical of another necessary procedure is the work done by Dr. Roxy Lefforge, one of the two general secretaries of religious education for China, during the past year in cooperation with the district superintendent of the Foochow District. An institute was held attended by pastors and lay workers in which a religious education program for the year was developed under five main divisions: evangelism, religious instruction, health instruction, recreation, and livelihood. Four parishes were chosen as experimental demonstration centers in which every effort is being made to carry out the complete program as planned. Doctor Lefforge planned to visit every parish in the District to counsel with the pastors and aid them in getting the program under way. Longer periods of intensive effort are given to the experimental centers. A similar procedure has been carried through in several Districts. This type of intensive work is certain to produce results.

YOUNG PEOPLE'S PROGRAM

"One of our crying needs," writes one of the secretaries of religious education, "is for a young people's program in all of our churches, both urban and rural." With this statement probably the religious education secretary in every field would agree. Churches predominantly are adult churches, the public services attended chiefly by adults, the programs planned by and for adults. "The future of the Church is assured," the statement continues, "only as we can get the idea of this need into the minds and hearts of the pastors. The young people themselves are ready and eager for youth organization and expressional opportunity in connection with their churches, but few of our pastors seem to know what it is all about." The need thus so convincingly described is being met only in a limited way. Specialized leadership is required such as yet the Church has supplied in very few fields. General secretaries are compelled to give attention to many phases of a comprehensive program and cannot give their whole time to youth work. Considering necessary limitations, much is being accomplished. "The one enterprise of the Methodist Church in Eastern South America which made any noteworthy gain last year," writes Hugh C. Stuntz, "was the Epworth League. The young people have learned to support and carry on their own program. Many items might be mentioned to indicate how alive and awake are our young people's leagues."

In Chile, largely under the inspiration of Pedro Zotte, secretary of religious education, a National Council of Chilean Youth has been organized as a movement of the youth and for the youth of Chile. The Council is cooperating effectively with the Minister of Labor of the government in constructive work in the areas of unemployment, health, education, and recreation. The studies and discussions which our Methodist leaguers have had in their local League chapters have been a great asset to them. They have a sure basis in conviction and information for constructive service.

In the Philippines significant results are being accomplished through the Epworth League Institutes which constitute an outstanding feature of the program.

They reach large numbers of young people and are proving their worth in increasing the participation of youth in the life and work of the Church. "Most gratifying," writes Secretary F. V. Cabotaje, "is the fact that the Institutes are very largely planned and are entirely maintained by the young people themselves."

INDIGENOUS CURRICULA AND LITERATURE

Significant progress can be noted again this year in the development of indigenous teaching and study materials in a number of areas. The Church is moving ahead in the creation of religious education literature. Enumeration of the materials produced during the past twelve months would constitute an imposing total. There remain, however, several problems for which solution is not immediately in sight. Again at this point the need for special leadership is apparent. Indigenous curricula production is a specialized task for which few missionaries and nationals are equipped. Our theological schools and schools of religious education do not offer courses in the principles and techniques of indigenous curricula development. An outstanding need is for a literature of guidance for missionaries and nationals responsible for production of Christian teaching literature.

Increased funds for literature are required. Both for production and for circulation literature subsidies are necessary. With the exception of a few countries as, for example, Japan and Malaya, the materials cannot be sold at prices sufficient to defray costs of production. The large circulation attained in Korea and now developing in Latin America is made possible by subsidies. In most fields the literature can be produced interdenominationally. It is to be questioned whether we can expect funds to be available within the regular channels of World Service giving for production on anything like the scale which the needs demand.

FUTURE PROGRAM

"Reports from every geographical area represented at Tambaram make it clearly evident that the Church must vastly extend, make more genuinely effective, and undergird more substantially its work of religious education." This word from Madras challenges attention.

The fact that this declaration is made by a world assembly more than one half of whose members came from the Younger Churches would seem to supply evidence that religious education has demonstrated its significance and value in the life of the churches. This may on first thought seem not to be substantiated by the extent of support. But there are numerous other factors to be considered, not least of which is the heavy burden of pastoral self-support thrown upon the local churches within recent years. We may confidently expect the gradual increase of self-support for the total program of the Church, including religious education, but if the work is to be maintained, continued missionary support is required.

Extension of the program of religious education as urged by Madras is contingent upon increased missionary contributions. Measured by any standard, the present budgets are pathetically small. In some fields the need for increase is acute. This is especially true of China and of India. The Central Conference of Southern Asia at its most recent session made a double-barreled appeal: "We urge the Joint Committee on Religious Education in Foreign Fields to strengthen the supervision of the program of religious education by providing an adequate budget for that purpose. . . . We request the Board of Foreign Missions to make available funds to enable the Council of Christian Education to develop a unified program for the general and religious educational work of the Church in India. Such funds to be available for the salary and budget of educational secretaries. We urge that once again funds be provided for this all important phase of the work."

The income of the Joint Committee for the field program of religious education for the fiscal year was approximately the same as for the year preceding. Special mention is due the young people of the Church, particularly the Epworth Leagues, for their wholehearted support of young people's work at home and

abroad through the World Comradeship fund. The interest of thousands of young people in their missionary projects and the zealous promotion freely given by hundreds of Conference and District officers is one of the most noteworthy features of our total Church life and work.

WADE CRAWFORD BARCLAY, *Secretary.*

EXHIBIT G

All-European Methodist Conference Copenhagen, Denmark, August 2-6, 1939

Probably the last international gathering to be held on the continent of Europe prior to the outbreak of hostilities between Germany and Poland was the assembly of European Methodists in the Jerusalem Church, Copenhagen, Denmark, from August 2 to 6. It was the first session of its kind in the history of Methodism and bore a decidedly international character.

While the center of interest was European, there were numbers of American Methodists present, and Bishop J. R. Chitambar from Jubbulpore, India, Bishop John M. Springer from Africa, along with a number of missionaries from Europe to Africa, India and Sumatra, gave the conference a world-wide significance.

The three hundred delegates from twenty nations of Europe were especially delegated by their respective conferences and came principally to share their experiences with their fellow Methodists and to become acquainted with each other. The latter was particularly true of the delegates from the former Northern and Southern branches of the denomination.

The Conference was especially significant because of the presence on the floor of more than fifty German delegates, ministers, laymen, men, women and youth, and in the president's chair of Bishop F. H. Otto Melle of the Central Conference of Germany. These German delegates were present with the full knowledge of their government and their contribution was of inestimable value. The German Methodist church is particularly strong in its deep spiritual fervor and in devotion to its eleemosynary institutions. The deaconess movement of Germany is one of the priceless possessions of world Methodism. It was everywhere obvious that the dispensation from Berlin which permitted the Germans to travel to Copenhagen was possible because German Methodism has no mind for state politics. It is pietistic in its regard for "the world," and its favor in present-day Germany is gained at the price of its judgment upon the world. Nevertheless, it is intact, its service seems to be growing, the loyalty of its communicants is fervent, and its delegation to Copenhagen was treated with honor and respect for these very things.

It was natural that the conference should meet with the International situation in the background of all its thinking. There were Polish Methodists, Czech Methodists, French and Belgian Methodists in the conference, and their membership on the same committees with German Methodists gave the conference a feeling for tolerance and broad judgment that was immensely valuable to all the nationalities. The conference was unanimous in condemning the tensions of modern Europe, and they faced realistically the problems of the church under totalitarian governments. Bishop Nuelsen's reading of the Episcopal Address was marked by some of the most vigorous denunciations of totalitarianism in government which any Methodist has made. Of course, the Conference would never have been unanimous in placing blame or in providing remedy in political terms. But it was agreed that the spirit of Christ was imperatively needed in Europe today.

An important feature of the Conference was the interest taken in it by the Danish State Church. The Bishop of Copenhagen addressed the opening session and, later in the week, opened the cathedral for one of its worship services. It is in this cathedral that Thorwaldsen's famous statues of Christ and the apostles are located. The presence of Dr. Richard Pyke, of London, president of the British

Methodist Conference, and of Secretary Noble of the Missionary Society also gave the meeting a sense of belonging to a world Methodist fellowship.

Briefly, the program included these items: an opening service with greetings from Bishop Raymond J. Wade of the Stockholm area, the Rev. S. S. Rosendahl, superintendent of the Copenhagen District, the Rev. Niels Mann, pastor of the entertaining church, Dr. Fleming Hvidberg, representing the World Evangelical Alliance, Dr. Carlo M. Ferreri of Rome, Dr. Ralph E. Diffendorfer of New York, who brought greetings from Dr. John R. Mott, and a sermon by Bishop Arthur J. Moore.

The episcopal address on Thursday morning, August 3, described the rise, growth, and present place of Methodism in Europe. Chiefly it represented the mind of Bishop John L. Nuelsen of Zurich, who has been the veteran link between American and European Methodism for a half century. Every Methodist should read the brilliant document which Bishop Nuelsen delivered at Copenhagen.

Three-minute reports on the state of Methodism in each of the twenty countries were given on Thursday morning. Delegates spoke from Belgium (a field of the former Southern church), from Bulgaria, Denmark, Estonia, Finland, the Finland-Swedish Conference, from France, Germany, Hungary, Italy, Yugoslavia, Latvia, Lithuania, the Madeira Islands, Norway, North Africa, Poland, Slovakia, Bohemia and Moravia, Sweden and Switzerland. The Spanish delegate was interned in Belgium for lack of a Nationalist passport and was unable to reach Copenhagen.

Missions was the emphasis on Thursday night, when Bishop Springer presided and Bishop Chitambar was the principal speaker. Dr. Diffendorfer and Dr. W. J. Noble, representing the British Methodist Missionary Society, spoke briefly and the Rev. Ragnar Alm, Swedish missionary to Sumatra, was introduced.

On Friday, delegates returning from the World Conference of Christian Youth at Amsterdam met with the European Methodists. Included in the youth group were Danish, Swedish, Norwegian delegates, and the forty young Americans who were traveling in Europe last summer under the guidance of Dr. Charles F. Boss, Jr., of the World Peace Commission. A number of special interesting seminars on "Evangelism and Building the Church," were held on Friday afternoon under the leadership of trained persons from the European church. In the evening, the young people again took the center of the stage for a rally which was open to all young Methodists.

Sunday closed the Conference with a series of worship services and outstanding addresses. In the afternoon, the Rev. Antonio Rodrigues, a Portuguese from the Madeira Islands, was ordained to deacon's orders.

Bishops Nuelsen, Wade, Melle, and Arthur J. Moore, and Secretaries Diffendorfer and Cram were in charge of the program. In addition, Bishops Sealeman, Kern, Holt, Springer and Chitambar were present and participated generously in the program. Dr. W. G. Cram, general secretary of the Board of Missions of the Southern Church, gave the closing message on Saturday morning.

A high point of the conference was the report of work in old Czechoslovakia, brought by the Rev. J. P. Bartak, long a prominent Protestant and Methodist in Prague. He began his report thus:

"We are living in a world which is constantly changing. If this meeting had been held one year ago, I would have attended it as a delegate from the Czechoslovak republic and from the Methodist Episcopal Church, South. Today, both of those entities have been rubbed out. My prayer at the beginning of this conference session is 'O Thou who changest not, abide with me.'"

Doctor Bartak's remarks were greeted with a hushed silence until he sat down. At that moment, the entire body rose to salute him.

It was a significant tribute, and it was more than a witness to one man. It said, in effect, that persons from nearly every European nation were deeply conscious of the plight of the Czechs and brotherhood is a thing which knows no frontier. Christianity and Methodism are terribly concerned at this hour with just such world brotherhood.

EXHIBIT H

Central Conference of Southern Asia

A report of the sessions held in Hyderabad City, Deccan, India
December 31, 1938, to January 10, 1939

Looking forward to the day when unification and the actual reorganization of the (new) Methodist Church not only in America but on the foreign mission field becomes an actuality, and to the day when the Indian church will gradually take over the control and the costs of operation of Methodist church properties in the several India Conferences, the Central Conference of Southern Asia, meeting in Hyderabad, Deccan, India, from December 31 to January 10, lent most of its efforts to the consideration of measures and disciplinary changes that would make smoother the operation of the proposed "new machinery." For several years the Indian church has been looking forward to unification—especially toward whatever further correlation and unification may be made between the work carried on by the Board of Foreign Missions and the Woman's Foreign Missionary Society; and many of the members of the church have been looking forward, also, to the day they shall assume responsibility for the upkeep of church buildings.

Two notable addresses made to the Conference by Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions, showed the present trend of the denomination's thinking regarding the missionary reorganization in the Methodist Church, and pointed out the attitude of the church toward the proposed turning over of church property to Indian control and responsibility. These two addresses did much toward molding the thought and action of Conference committees dealing with these problems.

The Conference was held under the presidency of Bishops Brenton T. Badley, J. R. Chitambar, and J. Waskom Pickett; with one session, at the request of the Conference, presided over by Bishop Ralph A. Ward, who visited for a few days while en route from the Madras meeting of the International Missionary Council to West China via Burma.

It had been expected that the Central Conference would elect a fourth bishop for India, authorization for such election having been provided by the General Conference of 1936. But when twenty ballots failed to select any one man for the position, a motion to cease voting was carried. The Committee on Episcopacy was then called upon to assign the bishops to three Areas.

While the Conference was conducted in the English language, there were ten main Indian languages and several dialects spoken by the various delegates. These main tongues were: Bengali, Urdu, Telugu, Hindi, Tamil, Gujarati, Marathi, Burmese, and Kanarese.

The Conference was greatly enriched in its morning devotional programs and in its evening programs for the general public by the presence of a number of delegates from the Madras conference who stopped off at Hyderabad en route to their several homes. These included Bishop Ward, Dr. Diffendorfer, Dr. John R. Mott, Dean Tien-lu Li of Nanking Theological Seminary, Bishop James C. Baker of San Francisco, Dr. Toyohiko Kagawa of Japan, Dr. E. Stanley Jones (who was also a delegate to the Conference itself), Rev. Ira Gillet, missionary in Africa, Mr. S. P. Andrews-Dubé of the Servants of India Society, and Rev. V. W. Abbey of the Christian Endeavor Society.

Bishop Ward asked the Conference to name delegates to represent it at the coming meeting of the Central Conference of Eastern Asia (China), soon to be held in West China. This honor fell upon Rev. U On Kin, a district superintendent in Burma, and Rev. S. K. Mondol of Calcutta, who left before the close of the Conference to travel overland with Bishop Ward from Rangoon to Chengtu—along a trek that is but partly blazed. Bishop Ward, in presiding over the Hyderabad Conference, was the first bishop of one Central Conference to be invited to preside over another.

Dr. Kagawa proved to be one of the most popular speakers of the entire

Conference, the church being filled and overflowing for the meeting he addressed. After his meeting a long line of interested young Indians followed him from the church to the place of his next meeting. His work for cooperatives has made a deep impression upon the Indian people.

Dr. Diffendorfer, representing the Board of Foreign Missions, made formal presentation to the Central Conference of the present thinking of the special committees representing the three churches that are to merge their various interests in April-May in Kansas City, concerning the form of missionary organization that may result from their deliberations; also the trend of thought within the church regarding the various proposals for turning over church property to the Indian Christians; and he also led in one of the morning devotional periods.

A noteworthy "wedding" in connection with the Conference was the uniting of the young people's work of the Methodist Episcopal Church in India, heretofore functioning as the Epworth League, with the Christian Endeavor Union of India, Burma, and Ceylon. Rev. Vere W. Abbey, a member of the New York East Conference, is general secretary of the union.

The Committee on the State of the Church adopted a number of important resolutions and reports, a section of one bearing on self-government being of especial interest at this time:

"As we are in the beginnings of self-government both in British India and in the Indian States, we must teach our people the necessity of realizing that they are citizens as well as church members and of taking interest in civic and in national affairs. We should welcome the coming of self-government and encourage it by word and deed. The church as a church can take no part in the political life, but church members should be free to join any political party they may desire, including the Congress. There is no necessary clash between the Congress and the Christian movement. . . . As communalism is the curse of India and impedes its progress, we as Christians should repudiate it, standing for country rather than merely for community. We should teach our people that only as we lose our lives as a community in the life of the country will we find them again in the moral leadership. The Christians are in a position to lead out of the communal impasse in India, and we should take that lead."

One of the features of the Conference was the dinner to the "Old Boys" of Lucknow Christian College which was given by Hon. Nawab Mirza Yar Jung Bahadur, minister of law and ecclesiastics under the Nizam of Hyderabad. He is one of the highest ranking officers of the Hyderabad government and is proud that he is an "Old Boy" of the college. About seventy-five persons were present, including the former students of the college in attendance at the Conference, members of the college faculty, the three bishops of the Conference, and a number of the visitors. Among those who spoke were the Nawab, Bishop Badley (who was toastmaster), Principal Ralph D. Wellons, and Bishop Pickett. The Nawab is an enthusiastic worker for temperance, and all toasts at the dinner were drunk in water. He is regarded as liberal in religious matters and, while himself a Moslem, administers his department with equal justice to all religious faiths.

The episcopal address at the opening session of the Conference was read by Bishop Chitambar. It was a masterpiece in its comprehensive view of the needs of the Christian work in India, and in its appraisal of the particular strength and needs of the Methodist Church in this field. Many of its recommendations on various topics, related largely to details of the church's service, were considered by various committees and helped mold the actions of these groups.

To a visitor, attending his first session of a Central Conference, this gathering in Hyderabad in everything but size was reminiscent of a session of the General Conference in America. It was like the General Conference in its organization, and in its approach to the various problems before the church; and it had the General Conference's "love" of debate on matters that did not always seem the most important. Yet, despite these weaknesses, which are perhaps inherent in parliamentary bodies in all lands, one was deeply impressed with the important part that nationals took in all matters under discussion and

with the intelligence, diligence, and realism with which they tackled the often knotty problems confronting them.

Our Main Concern

Summary of an address made by Dr. R. E. Diffendorfer before the
Central Conference of Southern Asia, Hyderabad, Deccan,
January 3, 1939

The immediate objective of the recent Madras Meeting of the International Missionary Council was the endeavor to reach a common mind as to God's will concerning the next steps for the building of the Church and for the spreading of the Christian religion. The Church was at the center of the thinking and the resolving of those creative days at Tambaram. This also was the main concern of "Next Steps," the program and policy for future missionary endeavor, adopted by the General Conference at Columbus in 1936.

Out of the discussions of recent years leading up to Next Steps and of the more immediate background of the Madras Meeting there are several considerations which should be brought before the Central Conference at this time by the representative of the Board of Foreign Missions of our Church.

I. The Passing of the "Mission"

A most outstanding conviction is that the World Christian Movement has now definitely passed out of the stage of the "Mission" to the building of the Church as the center of future missionary effort. The emphasis from now on will be cooperation in the development and perfection of the Church, which itself henceforth will become the instrument for evangelization and extension. This central emphasis throws into bold relief the necessity of adjustment and clarification of several important matters. It also means that new tests will be applied for the service of missionaries and for the use of missionary money.

1. *Field Finance Committees.*

Without doubt, there must be some adjustment in the character and functions of the Finance and Field Reference Committees. Many of their functions should now pass to properly organized committees in the Church through the Annual Conference. The dual relationship of these committees as the legal representative of the sending agencies and at the same time being the creatures of the Annual Conferences should be cleared. This does not mean that the interests of the Board and of the Church on the field have been at variance in the past. But there has been a confusion of responsibilities and these committees have been looked upon as the employers of the local workers. This is not a healthy condition for the growth of the younger Churches. Furthermore, in some fields this procedure has resulted in the Board being regarded as legally responsible for the local workers as employees, a situation which is likely to arise anywhere in these days of swift political changes. Local workers should in fact as well as in name be related to the Church and not to the "Mission."

The necessary adjustments can probably best be made by the formation of Conference Finance Committees which will assume the full responsibility of receiving, disbursing and accounting for the financial grants made by the Board and for the employment of Christian workers on the field. This may involve the transfer to the Conference Treasurer of much of the work now done by the Mission Treasurer. This will, on the one hand, give a much larger liberty, responsibility and power to the Annual Conference, and on the other, free the Board from the suspicion that it is the employing agent on the field.

This process can and should be carried out so as not to destroy the fine values recognized by all in the relationship of the missionaries and the national workers in planning and working together in their common tasks. We shall thus continue the process of "devolution" which has proceeded in the past with little or no strain or tension and with the success and fine results already characteristic of our Methodist missionary policy.

2. *The Future Place and Function of the Missionary.*

The present dual responsibility of the missionary needs clarification. He is the servant of the growing Church, helping, sharing, inspiring and bringing from the older Church to the younger her choicest gifts in personality, learning, experience and counsel. At the same time, however, he is definitely the missionary of the Board which must reserve the privilege of determining his salary, living conditions, furlough periods, and retiring allowances.

No Missionary now comes to the field who has not given a categorical statement of his willingness to work cheerfully under national leaders. The Younger Churches' progress will become most apparent as nationals assume more and more responsibilities formerly given to the missionary.

3. *Property Policies.*

Mission property in India has been largely acquired by gifts from the American Church, and the Board recognizes that such property has been given with the one purpose of advancing the development and well-being of the Indian Church. Whenever it is clear that the transfer of such property to Indian control will promote the highest good of the Indian Church, the Board will not be found unwilling to act; but it must be definitely understood that in the event of such transfer, full assurance will be required that the property will continue to be used for the purposes for which it was originally given.

Should the control of property be transferred to India, the universal policy of the Methodist Episcopal Church with reference to the ownership of church property would immediately apply; i.e., the churches would be held in the name of the Church as a whole either through the Annual Conference which is now the plan, or, after special legislation, through the Executive Board. Institutional property would be under the control of properly constituted boards of trustees. In Methodist polity, church property cannot be disposed of by local congregations without the consent of the Annual Conference.

As to whether or not property is safer from confiscation or alienation under an unfriendly national government if held locally or by the Board, experience shows that if a hostile government desires to take the property there is no guarantee of safety in either plan. Illustrations are available from various fields which would prove no preference for either position.

Should property be transferred by the Board to India, there must of course go with the transfer all the debt obligations and the payment of all transfer taxes. The Board stands ready to give consideration to any plan which is for the ultimate good of the Indian Church.

4. *The Use of Foreign Money for Work.*

"Next Steps" states that one of the conditions for the fruitful growth of the Church in any field is that there should be "right financial relations" between the Younger Churches and the Board and Society representing the giving constituency. The problem is what are these right relations.

If grants from the Board are to be maintained, it is imperative that such funds be used in fruitful, vital and creative ways. The American Church will distinguish between "aid" and "support." There is no disposition at all in America to assume the support of the Church in India, a fact which all workers, candidates for the ministry, and laymen will do well to recognize. The Board will strain every nerve to help and enrich a progressing developing Church, but the appeal simply to maintain the status quo will find little response. Plans that lead directly to the deep rooting of the Church in Indian soil, that foster the expression of the Church's life and devotion in true Indian genius, that lead to larger self-support and independence, and wider sense of responsibility for completing the great task of India's evangelization—these will lead the churches and friends in America to do their best for India. We recognize that already there is a growing sense of responsibility in the Indian Church

5. *Relation of Institutions to the Church.*

This main concern means that a new test must be applied to the use of missionaries and missionary money for all institutions—schools, hospitals, and training colleges. These must now prove their right to exist through definite contributions to the upbuilding of the Church and the growth of the Christian community. This principle is not incompatible with any general cultural contribution which these institutions may make. Already there are signs that a readjustment of educational policy is demanded not only in the nature of the schools themselves but in necessary correlation with government educational schemes. In the ferment of India's social, economic and political reconstruction and in the new assertion of her fundamental needs, those institutions will survive which at one and the same time will render the largest service to India and more definitely develop the Christian community.

6. *The Central Conference and the Episcopacy.*

Without doubt, the General Conference has given increasing opportunity for self-government through the Central Conferences in order that there might be the fullest expression for national leadership. The Church in America, now largely supporting Central Conference bishops, would be encouraged to know that bishops hereafter elected by Central Conferences in Southern Asia and elsewhere would be supported by the Church on the field on a salary and scale of living, with office expenses and travel, commensurate with the ability of the Church to pay. It is hoped that such an effort will be voluntarily made so as to avoid any further legislation that might force the issue.

II. *The Incubus of Debt.*

India is the only Methodist mission field in the world in which the Church and the Board are seriously involved in debt. On behalf of the Board, most sincere gratitude is extended to those who have been so sacrificially devoted to the solving of this problem in India in recent years. The missionaries particularly have been assured that their efforts to reduce indebtedness, often at the expense of time that should have been devoted to evangelism and the nurture of the Church, are in this emergency making a large contribution to these ends. The Board insists that we must press on until India is a debtless mission field. The next period will be more difficult than the past and may involve further concentration of work, the sale of unused or little used property and the careful scrutiny of the successful functioning of every institution. Apparently this has become an All-India problem and can be solved only as all the Annual Conferences co-operate with the Branch Treasurer and the Executive Board.

Our desperate need for the funds now being used for interest and for the payment of these obligations, and our experience in the past are a warning to all, both bishops and missionaries, and national leaders, that the Board and the Society, as representing Methodism in America, will not tolerate unauthorized expenditures leading to indebtedness and will not sanction further extension of work into new or otherwise occupied fields involving missionary funds until present obligations have been met.

And, finally, the Board will continue to favor those projects and those Annual Conferences which show co-operation in these proposals and indicate progress along these lines of the development of a real Church in India—a Church rooted in the soil, having for its main objective evangelism and the nurture of the Christian community, and possessing, as well, a passion for the extension of Christ's Kingdom in all of its broader aspects.

REPORT OF THE TREASURER

LYBRAND, ROSS BROS. & MONTGOMERY
CERTIFIED PUBLIC ACCOUNTANTS

90 BROAD STREET
NEW YORK

November 22, 1939

BOARD OF FOREIGN MISSIONS
OF THE METHODIST EPISCOPAL CHURCH,
150 FIFTH AVENUE, NEW YORK, N. Y.

DEAR SIRs:

We have examined the balance sheets of the Board of Foreign Missions of the Methodist Episcopal Church and the Missionary Society of the Methodist Episcopal Church as of October 31, 1939, relating to the following funds maintained at the home office in New York:

BOARD OF FOREIGN MISSIONS OF THE
METHODIST EPISCOPAL CHURCH:

General Fund

Permanent Fund

Annuity Fund

MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH:

Annuity Fund

We have reviewed the system of internal control and the accounting procedures of the Board and, without making a detailed audit of the transactions, have examined or tested accounting records of the Board and other supporting evidence by methods and to the extent we deemed appropriate. Cash on hand was counted and balances in banks were confirmed by direct correspondence with the respective depositaries as at the above date. In addition, two examinations covering the reconciliation of cash on hand and balances in banks were made during the year without previous notice to any officers or members of the staff. Securities owned were accounted for either by inspection or by certified lists received from the custodian thereof.

The investments of the several funds in stocks, bonds and mortgages are shown in the annexed statements at cost and/or at amounts at which recorded on the books. We have not attempted to determine the amounts of such investments at market quotations at October 31, 1939, as we were instructed not to do so because, we understand, your investment advisers submit quarterly reports on the current market quotations. Also insofar as the investments in mortgages, real estate (which includes properties acquired through foreclosure proceedings), loans, advances on Board's property in United States, and other advances, etc., are concerned, these are shown at the amounts appearing on the books and are not intended to represent amounts which may eventually be realized. Mortgages on real estate aggregating \$1,725,672.76 at October 31, 1939, included \$306,363.92 on which some interest is in arrears.

A material portion of the expenditures for account of foreign missions represents remittances made from New York for designated purposes but actually disbursed by mission treasurers in the various countries in which the Board carries on its work. The accounts kept in the foreign fields have not been examined by us.

It was impracticable for us to obtain direct confirmation or verification of recorded contributions, but we made test comparisons of the amounts appearing on duplicate copies of prenumbered receipts issued to contributors with the corresponding amounts shown on the books, nor did we undertake to ascertain that provisions affecting legacies and gifts have been observed.

In our opinion, subject to the above stated exceptions and to the absence of provision for losses, if any, on investments, loans, advances, etc., the accompanying balance sheets of the respective funds present fairly the position of the Board of Foreign Missions of the Methodist Episcopal Church and the Missionary Society of the Methodist Episcopal Church at October 31, 1939.

Very truly yours,

(Signed) LYBRAND, ROSS BROS. & MONTGOMERY

REPORT OF THE TREASURER

November 1, 1938, to October 31, 1939

AUDIT.—Pages 172 to 181 of this report have been prepared by the Treasurer in this form as working sheets for the information and use of the Board. The accounts of the Board have been audited and the form of the auditor's certificate is given on pages 170 and 171. The balance sheets on pages 182 to 185 are taken from the auditor's report which was examined by the Committee on Treasurer's Report at the Annual Meeting of the Board.

RECEIPTS

RECEIPTS TO APPLY ON REGULAR APPROPRIATIONS

1. World Service Divisible Receipts

World Service, Undesignated.....	\$579,262.73
World Service, Designated.....	28,479.52
World Service, Parish Abroad.....	165,527.62

Total Divisible Receipts..... \$773,269.87

2. World Service Non-Divisible Receipts

World Service, Additional Support.....	7,345.52
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3. Receipts from Other Sources

Estate Notes.....	\$1,559.97
Legacies.....	62,386.57
Permanent Fund, Income.....	59,844.55
Miscellaneous.....	31,838.20

Total Receipts from Other Sources..... 155,629.29

Total Regular Receipts..... \$936,244.68

(Total Regular Receipts, 1938, \$998,221.00)

RECEIPTS TO APPLY ON CONDITIONAL APPROPRIATIONS

4. World Service Divisible

World Service, Designated.....	\$237,868.29
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5. World Service Non-Divisible Receipts

World Service, Additional Support.....	33,765.73
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6. Receipts from Other Sources

Legacies, Designated.....	\$1,369.99
Permanent Fund, Income, Designated..	2,220.12
Swope-Wendel, Income.....	29,002.32
Miscellaneous, Designated.....	45,771.06

Total Receipts from Other Sources..... 78,363.49

7. Non-Recurring

Miscellaneous.....	\$52,197.89
Legacies, Designated by Board Action.	78,906.04

131,103.93

TOTAL CONDITIONAL RECEIPTS..... 481,101.44

(Total Conditional Receipts, 1938, \$575,031.50)

GRAND TOTAL RECEIPTS..... \$1,417,346.12

NOTE: Unused balance from 1938 regular receipts, of \$13,154.43, increases the amount available to apply on the regular disbursements to \$949,399.11.

DISBURSEMENTS—REGULAR

I. FOR INTEREST AND DEFICIT

a. Interest.....	\$13,696.78
b. Deficit, 1931.....	54,069.00
Total of I.....	<u>\$67,765.78</u>

II. FOR THE MISSIONS

1. Current Expenses

a. Eastern Asia.....	\$32,630.00
b. Southeastern Asia.....	9,627.00
c. Southern Asia.....	27,666.00
d. Africa—Central and South.....	7,775.00
e. Latin America.....	26,519.00
f. Europe and North Africa.....	23,475.00
g. Missionary Support—All Fields.....	517,783.55
h. Emergency Fund.....	28,476.42
i. Co-operation Fund.....	17,849.75
j. Purchasing and Transportation (¾).....	4,842.53
k. Personnel Department.....	3,189.56
l. Retired Missionaries.....	75,277.51

Total of I.....	<u>\$775,111.32</u>
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III. FOR HOME EXPENSES

1. Administration.....	\$90,328.26
2. Informing the Churches.....	42,051.91
3. For the Pfeiffer Reserve Pension Fund.....	5,112.20

Total of III.....	<u>\$137,492.37</u>
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Total Regular Disbursements.....	<u>\$980,369.47</u>
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RECAPITULATION—REGULAR

Total Regular Disbursements.....	\$980,369.47
Total Regular to be accounted for.....	949,399.11

Excess of Disbursements over Receipts.....	<u>\$30,970.36</u>
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DISBURSEMENTS—CONDITIONAL

II. FOR THE MISSIONS

1. Current Expenses

Designated Gifts.....	\$346,214.20
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2. Non-Recurring Expenses

a. Designated Gifts.....	52,197.89
b. Field Projects Fund.....	556.28
c. World Mission Seminars.....	5,000.00
d. Deficit 1931.....	42,379.40

	<u>\$446,347.77</u>
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III. FOR HOME EXPENSES

1. Cultivation Travel (Contra).....	\$3,783.31
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Total Conditional Disbursements.....	<u>\$450,131.08</u>
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RECAPITULATION—CONDITIONAL

Total Conditional Receipts.....	\$481,101.44
Total Conditional Disbursements.....	450,131.08

Excess Receipts over Disbursements.....	<u>\$30,970.36</u>
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RECAPITULATION—REGULAR AND CONDITIONAL

Total Regular Receipts to be accounted for.....	\$949,399.11
Total Conditional Receipts.....	481,101.44
	<u>\$1,430,500.55</u>
Total Regular Disbursements.....	\$980,369.47
Total Conditional Disbursements.....	450,131.08
	<u>\$1,430,500.55</u>

DETAILS OF II—FOR THE MISSIONS

(h) Emergencies.....	\$28,476.42
Homecoming of missionaries on account of sickness, salaries of missionaries on extended furlough on account of ill health; emergency repairs on mission property. Missionary medical grants, etc.	
(i) Co-operation.....	17,849.75
The Board's share of the cost of co-operation committee, like the Foreign Missions Conference, Committees on Co-operation in Latin America.	
(j) Purchasing, Shipping, and Transportation (three quarters).....	4,842.53
Proportion of salaries and expenses properly charged to the fields for the purchase and shipping of personal supplies for missionaries, building materials and supplies for churches, educational institutions and hospitals, involving every conceivable sort of article from a pin to a central heating plant.	
(k) Personnel Department.....	3,189.56
Salaries and clerical help involved in the selection of all candidates for the mission field; and one half of the expense San Francisco offices of the Board.	
(l) Retired Missionaries.....	\$80,408.11
Less Income from permanent fund.....	5,130.60
	<hr/> 75,277.51
Allowances for retired missionaries, their widows and orphans, on the basis of the average claim paid by twenty Conferences in the United States paying the highest amount.	
Total.....	<hr/> \$129,635.77

DETAILS OF CO-OPERATION FUND (II, i)

Associated Mission Medical Office.....	\$5,427.00
Foreign Missions Conference.....	3,000.00
International Missionary Council.....	1,917.00
Committee on Co-operation in Latin America.....	2,000.00
Religious Education in Foreign Fields.....	1,567.00
Associated Boards of Christian Colleges in China.....	570.00
Africa Co-operative Committee.....	500.00
African Christian Literature Bureau.....	400.00
Foreign Missions Library.....	300.00
Brussels Agency.....	280.00
Foreign Christian Student Association.....	275.00
Anglo-American Community Churches.....	250.00
Christian Medical Council (Overseas Work).....	200.00
Lisbon Agency.....	150.00
Institute of African Languages.....	50.00
Agricultural Missions Foundation.....	150.00
Philippines Committee.....	288.75
Committee on the Far East.....	125.00
Student Volunteer Movement.....	400.00
	<hr/> \$17,849.75

**DETAILS OF III
FOR HOME EXPENSES
I—ADMINISTRATION**

(1.) EXECUTIVE**a. Corresponding Secretaries' Office..** **\$17,463.87**

Salaries of the corresponding secretaries, stenographic help, traveling expenses, for the general supervision of all the work of the Board.

b. Associated Secretaries..... **12,665.18**

Salaries of associate secretaries, stenographic help, traveling expenses, and office expense. The associate secretaries co-operate with the corresponding secretaries and under their direction aid in conducting correspondence with all the fields and the business related thereto. They are also engaged in the public presentation of foreign missions.

c. Recording Secretary and Research Office..... **6,358.49**

Salary and office expense of the recording secretary, stenographic and clerical help, for keeping the minutes of the Board and its committees and staff; preparation and editing of the annual report, and all forms and schedules of reports from the fields; editing and revising the surveys; research for the church at large, the editors, the secretaries, and the missionaries.

(2.) GENERAL OFFICE**a. Rent.....** **\$8,293.37**

Less income from Permanent Fund

For office of the Board at 150 Fifth Avenue, New York City. 3,000.00

5,293.37

b. Light..... **872.13****c. Stenographers and Clerks.....** **5,914.34**

Salaries of stenographers and clerks not assigned to special departments, telephone operator, incoming and outgoing mail.

d. Filing..... **3,649.49**

Salaries of clerical help for the filing of all correspondence. Incidental supplies.

e. Porters..... **2,160.28**

Salaries of porters.

f. Postage..... **7,765.58**

For all correspondence.

g. Telephones and Telegrams..... **1,716.31****h. Insurance.....** **500.00**

Liability and group insurance of office and staff, fire insurance on office furniture.

i. Office Supplies..... **1,408.56**

Cost of supplies not charged to special departments.

j. Incidentals..... **315.01**

Miscellaneous charges of administration.

(3.) BOARD AND COMMITTEE MEETINGS..... **8,533.03**

Travel expense and entertainment of the members of the Board for the annual meeting and expense of Board Committees.

DETAILS OF III—FOR HOME EXPENSES—Continued

(4.) TREASURER

a. Treasurer's Office.....	\$13,324.90	
Less for services to special funds...	4,300.00	
		\$9,024.90

Salaries of treasurer, associate treasurer, stenographic help, and office expense. The treasurer and associate treasurer supervise all the receipts and expenditures of the Board under the Board's direction, including cultivation of annuities and legacies and the care of all property received by gift or will.

b. Accountant's and Cashier's Office..	\$19,264.46	
Less for services to special funds...	5,100.00	
		14,164.46

Salaries of the accountant, cashier, stenographic and clerical help. The book-keeping connected with receipts and disbursements of both designated and undesignated funds to the various treasurers throughout the world; accounting for all appropriations; payment of bills for purchases made in the United States by individual missionaries and institutions; handling the cash, the bank accounts, and the records of investments and reinvestments of the permanent and annuity funds.

c. Auditing, Bonding, and Safe-guarding Securities.....	2,247.25	
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Cost of the annual and surprise audits; bonds for the Treasurer and employees in the Treasury Department; Custody of Board's securities.

d. Purchasing, Shipping, and Transportation (one quarter).....	1,614.18	
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Proportion of salaries and expense of purchasing supplies and transportation properly charged against office administration.

Less income from Permanent Funds.....	11,338.17	
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Total Net Administration.....	\$90,328.26
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INFORMING THE CHURCHES

(1.) Designated Income.....	\$10,373.84
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Salaries, stenographic and clerical help involved in preparing, and sending out information regarding objects for designated gifts and keeping in touch with all persons, organizations and churches that through the years have maintained designated objects for their foreign missionary giving. Securing from the field and distributing reports of the work made possible by designated gifts.

(2.) Legal and Property.....	4,507.12
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Watching over the legal status of all phases of the Board's work; the direction of all cases of contested wills; the settlement of estates.

(3.) Field Cultivation.....	17,592.24
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One half the maintenance of the offices of the Board in San Francisco. Field workers and supplementary allowances for missionaries on furlough assigned to special field work.

(4.) Cultivation—Travel.....	1,997.10
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Travel expense of missionaries and others for field cultivation.

(5.) Publications.....	12,250.70
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Printing and distribution of the annual report and special foreign missionary literature.

(6.) General Conference Expenses.....	1,000.00
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\$47,721.00

Less income from Permanent Funds.....	5,669.09
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Total Net for Informing the Churches.....	\$42,051.91
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III. For the Pfeiffer Reserve Pension Fund.....	5,112.20
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TOTAL—HOME EXPENSES.....	\$137,492.37
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DETAILS OF III—FOR HOME EXPENSES—Continued

LOAN FUNDS

October 31, 1939

Permanent Loan Funds	Total	Loaned	Balance
W. A. Williams Loan Funds.....	\$152,432.12	\$147,869.46	\$4,562.66
Dr. C. E. Welch Loan Fund.....	37,038.90	34,958.69	2,080.21
Other Loan Funds.....	41,651.14	39,922.49	1,728.65
Total.....	<u>\$231,122.16</u>	<u>\$222,750.64</u>	<u>\$8,371.52</u>
Annuity Loan Fund			
Assigned by Donors.....	13,000.00	13,000.00
Totals.....	<u>\$244,122.16</u>	<u>\$235,750.64</u>	<u>\$8,371.52</u>

NEWMAN FUND INCOME AND DISBURSEMENTS

Income, 1939.....		\$3,000.00
Disbursements		
Balance, November 1, 1938.....	\$515.84	
Current Expenses of the School.....	2,500.00	
Board of Foreign Missions, for Services.....	500.00	
Travel Expense, Dr. Diffendorfer.....	69.80	
		<u>3,585.64</u>
Deficit, October 31, 1939.....		<u>\$585.64</u>
Estimated Income for 1940.....		\$3,500.00

DETAILS OF II—FOR THE MISSIONS

REGULAR APPROPRIATIONS

EASTERN ASIA

China	Recurring	Emergency Fund
Central China.....	\$160.00	\$326.06
Foochow.....	2,301.00	503 00
Hinghwa.....	513.00	59.00
Kiangsi.....	1,576.00	570.54
North China.....	4,136.00	324.50
Shantung.....	1,291.00	
South Fukien.....	198.00	
West China.....	270.00	963.78
Yenping.....	414.00	243.55
China Connectional.....	3,135.00	150.00
Fukien Christian University.....	1,718.00	
Nanking University.....	4,055.00	
Nanking Union Theological Seminary.....		
Nanking University Hospital.....	340.00	
Yenching University.....	1,472.00	
West China Union University.....	2,597.00	
Total.....	\$24,176.00	\$3,640.43

Japan and Korea

Japan.....	\$1,902.00	\$925.00
Korea.....	4,219.00	995.00
Chosen Christian College.....	2,013.00	
Severance Union Medical College.....	320.00	

Total.....	\$8,454.00	\$1,920.00
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Total Eastern Asia.....	\$32,630.00	\$5,560.43
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SOUTHEASTERN ASIA

Malaya.....	\$2,180.00	\$2,497.11
Sumatra.....	3,200.00	132.00
Philippine Islands.....	4,247.00	502.00

Total Southeastern Asia.....	\$9,627.00	\$3,131.11
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SOUTHERN ASIA

Bengal.....	\$471.00	\$304.00
Bombay.....	911.00	397.00
Burma.....	250.00	166.00
Central Provinces.....	1,002.00	326.87
Gujarat.....	1,236.00	
Hyderabad.....	5,016.00	133.00
Indus River.....	1,859.00	187.70
Leonard Theological College.....	3,758.00	235.00
Lucknow.....	1,117.00	694.50
Lucknow Christian College.....	2,053.00	6.00
North India.....	3,397.00	313.00
Northwest India.....	2,849.00	377.97
South India.....	811.00	153.41
India General.....	2,936.00	1,627.45

Total Southern Asia.....	\$27,666.00	\$4,921.90
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AFRICA, CENTRAL AND SOUTH

Angola.....	\$1,733.00	\$2,330.00
Congo.....	2,555.00	820.00
Liberia.....	2,500.00	884.75
Rhodesia.....	185.00	652.00
Southeast Africa.....	802.00	393.63
General.....		

Total Africa, Central and South.....	\$7,775.00	\$5,080.38
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DETAILS OF II—FOR THE MISSIONS

CONDITIONAL APPROPRIATIONS

Field Projects Fund	Non- Recurring	Recurring	TOTAL
	\$13.15	\$1,864.28	\$2,863.49
	187.00	16,430.04	19,421.04
		7,346.09	7,918.09
	54.00	1,484.84	3,685.38
	385.00	8,954.69	13,800.19
		2,898.31	4,189.31
		1,116.26	1,314.26
	617.00	6,771.24	8,622.02
	85.00	5,188.10	5,930.65
	20.00	2,609.50	5,914.50
		640.00	2,358.00
			4,055.00
		29,002.32	29,002.32
			340.00
	10,931.11	170.00	12,573.11
			2,597.00
	\$12,292.26	\$84,475.67	\$124,584.36
	\$2,217.38	\$6,013.13	\$11,057.51
	543.51	14,790.56	20,548.07
			2,013.00
			320.00
	\$2,760.89	\$20,803.69	\$33,938.58
	\$15,053.15	\$105,279.36	\$158,522.94
	\$50.00	\$1,683.61	\$6,410.72
	962.13	2,058.15	6,352.28
	37.00	1,786.00	6,572.00
	\$1,049.13	\$5,527.76	\$19,335.00
	\$100.00	\$10,336.16	\$11,211.16
	35.00	12,230.08	13,573.08
	622.43	2,790.55	3,828.98
	3.00	8,414.48	9,746.35
	688.46	19,436.15	21,360.61
		12,280.33	17,429.33
		7,678.61	9,725.31
	255.00	2,738.64	6,986.64
	255.00	7,317.04	9,383.54
	52.00	2,150.68	4,261.68
	105.00	18,681.69	22,496.69
	374.11	21,649.62	25,250.70
	9,229.80	14,930.65	25,124.86
	6,101.50	25,189.21	35,854.16
	\$17,821.30	\$165,823.89	\$216,233.09
	\$100.00	\$6,995.49	\$11,158.49
	369.01	4,915.87	8,659.88
	3.15	5,222.32	8,610.22
	504.78	5,244.13	6,585.91
	10.00	11,172.78	12,378.41
		1,397.13	1,397.13
	\$986.94	\$34,947.72	\$48,790.04

DETAILS OF II—FOR THE MISSIONS

REGULAR APPROPRIATIONS

	Recurring	Emergency Fund
LATIN AMERICA		
Bolivia.....	\$2,750.00	\$142.00
Central America.....	1,250.00	158.75
Chile.....	3,649.00	618.75
Eastern South America.....	7,208.00	411.85
Mexico.....	7,840.00	
Peru.....	2,722.00	148.50
General.....	1,100.00	
Total Latin America.....	\$26,519.00	\$1,479.85
EUROPE AND NORTH AFRICA		
Baltic and Slavic.....	\$3,600.00	
Bulgaria.....	2,500.00	
Denmark.....	749.00	
Finland.....	1,450.00	
Finland Swedish.....	1,000.00	
Frankfort Theological Seminary.....	300.00	
Hungary and Jugo-Slavia.....	2,000.00	
North Africa.....	6,078.00	180.00
Norway.....	748.00	
Göteborg Theological Seminary.....	2,000.00	
Switzerland.....	300.00	
Sweden.....	250.00	
General.....	2,500.00	3,017.75
Total Europe and North Africa.....	\$23,475.00	\$3,197.75
Missionary Support—All Fields	\$517,783.55	
Miscellaneous.....		\$5,105.00
GRAND TOTALS	\$645,475.55	\$28,476.42
* To determine the total disbursed for the Fields add the following items:		
Co-operation.....		\$17,849.75
Purchasing, Shipping, Transportation (three fourths).....		4,842.53

* For details, see page 174.

DETAILS OF II—FOR THE MISSIONS

CONDITIONAL APPROPRIATIONS

Field Projects Fund	Non- Recurring	Recurring	TOTAL
	\$134.28	\$638.75	\$3,665.03
	6,600.00	2,458.81	10,467.56
	3,511.00	2,011.48	9,790.23
	5,016.66	4,364.80	17,001.31
	41.00	2,149.00	10,030.00
	87.50	1,107.00	4,065.00
		258.77	1,358.77
	<hr/>	<hr/>	<hr/>
	\$15,390.44	\$12,988.61	\$56,377.90
		\$599.00	\$4,199.00
			2,500.00
			749.00
\$556.28		25.00	2,031.28
		55.00	1,055.00
			300.00
		60.00	2,060.00
	10.00	1,560.35	7,828.35
			748.00
	1,886.93		3,886.93
			300.00
			250.00
		635.66	6,153.41
<hr/>	<hr/>	<hr/>	<hr/>
\$556.28	\$1,896.93	\$2,935.01	\$32,060.97
<hr/>	<hr/>	<hr/>	<hr/>
		\$14,840.35	\$532,623.90
		3,871.50	8,976.50
<hr/>	<hr/>	<hr/>	<hr/>
\$556.28	\$52,197.89	\$346,214.20	\$1,072,920.34
Retired Missionaries.....		\$75,277.51	
Personnel Department.....		3,189.56	
		<hr/>	101,159.35
			<hr/>
Total Disbursements for the Missions.....			\$1,174,079.69

COMPARATIVE BALANCE SHEET, OCTOBER 31, 1939 and 1938
GENERAL FUND

ASSETS		1939	1938
Cash in banks and on hand, including final remittance subsequently received from World Service for the period ended October 31.....		\$96,565.29	\$119,271.95
Securities and real estate acquired by legacy or gift at amounts recorded on books:			
Stocks.....	\$72,714.32		\$64,308.03
Bonds.....	21,702.50		15,696.78
Mortgages on real estate.....	49,761.96		43,893.48
Real estate:			
Designated.....	30,816.00		31,316.00
Undesignated.....	147,162.25		152,652.25
		322,157.03	307,866.54
Other Boards' interests in securities and real estate (contra).....		55,177.41	55,400.23
Notes receivable.....		1,273.09	91,214.27
Accounts receivable:			
Travel advances.....	1,410.90		1,441.69
Sundry items.....	16,497.25		19,436.31
		17,908.15	20,878.00
Advances to Finland Conference.....		166,608.17	169,926.55
Advance, North China Mission.....		49,858.33	49,858.33
Advance, Italy.....		8,625.12	10,096.25
Advance remittances to missionaries.....		4,845.23	2,846.88
Advances on Wallace Lodge property.....		80,039.24	136,982.54
Advances on Mountain Lake Park property.....		27,764.77	27,400.20
Deferred items:			
Advances to missions on next year's appropriations.....	5,235.10		13,213.61
Purchase of Mexican property (contra).....	60,000.00		60,000.00
		65,235.10	73,213.61
		<u>\$896,056.93</u>	<u>\$1,064,955.35</u>

NOTE.—This balance sheet does not include the value of physical property of the Board in the fields or inventory of office furniture and fixtures at headquarters.

COMPARATIVE BALANCE SHEET, OCTOBER 31, 1939 and 1938

GENERAL FUND

LIABILITIES

	1939	1938
Obligations outstanding:		
Bills of exchange.....	\$82,030.79	\$74,343.89
Branch treasurers' credits.....	159,684.60	143,474.67
	<u>\$241,715.39</u>	<u>\$217,818.56</u>
Notes payable:		
Individuals, Annuity and Permanent funds.....	112,021.20	130,936.25
Accounts payable:		
Due to missionaries.....	33,753.71	27,358.78
Funds held in abeyance:		
Personal, subject to call.....	166,554.27	158,666.03
Designated gifts not covered by appropriations.....	60,251.80	60,251.80
Subject to call of missions.....	229,733.01	320,319.04
Special China funds.....	160,000.00
Miscellaneous.....	47,536.89	46,633.86
Purchase of Mexican property:		
M. E. Church, South (contra).....	40,000.00	40,000.00
Other Loan fund (contra).....	20,000.00	20,000.00
	<u>597,829.68</u>	<u>833,229.51</u>
Legacies and gifts held in abeyance, net of expenses in connection with administration of unsettled estates.....	268,452.62	253,022.33
Other Boards' interests (contra).....	55,177.41	55,400.23
Excess of income for year 1938 applied in 1939 on expenditures.....	13,154.43
Deficit:		
Balance beginning of year.....	438,605.96	587,065.45
Application on current work deficit, 1931.....	96,448.40	54,069.00
Adjustment of current work deficit, prior years from legacies undesignated.....	96,754.71
Addition to Attleboro Springs deficit due to loss on collection in 1939 of notes receivable and legal expenses in connection therewith.....	36,981.81	2,364.23
	<u>379,139.37†</u>	<u>438,605.96†</u>
	<u>\$896,056.93</u>	<u>\$1,064,955.35</u>
†Unamortized deficit arising from the following:	1938	1938
Provision for designated gifts not covered by appropriations.....	\$60,251.80	\$60,251.80
Advances to Missions made prior to 1924.....	72,383.96	72,383.96
Attleboro Springs Sanatorium deficit.....	100,732.82	63,751.01
Unapplied excess of disbursements over income, 1931.....	145,770.79	242,219.19
	<u>\$379,139.37</u>	<u>\$438,605.96</u>

COMPARATIVE BALANCE SHEET, OCTOBER 31, 1939 and 1938
PERMANENT FUND

Assets	1939	1938
Cash in banks: { Capital.....	\$196,602.50	\$45,840.89
{ Income.....	179,597.99	112,887.55
Investments, at cost and/or amounts at which recorded on books:		
Stocks.....	711,572.38	627,503.88
Bonds.....	1,648,954.63	1,493,832.13
Real estate mortgages.....	1,257,121.98	1,277,504.49
Real estate.....	316,904.65	227,487.00
Loans on mission properties.....	112,750.64	108,014.04
Loan to General fund.....	110,000.00	105,000.00
Rindge fund, investment in missionary litera- ture.....	2,500.00	2,500.00
	<u>\$4,536,004.77</u>	<u>\$4,000,569.98</u>
Liabilities		
Balance of fund at beginning of year.....	\$3,887,682.43	\$3,796,752.94
Add: Increase for year.....	468,724.35	90,929.49
	<u>4,356,406.78</u>	<u>3,887,682.43</u>
Surplus:		
Unexpended income for future distribution by finance committee.....	47,843.84	42,400.94
Unexpended income from Swope-Wendel Estates.....	131,754.15	70,486.61
	<u>\$4,536,004.77</u>	<u>\$4,000,569.98</u>

BALANCE SHEET, OCTOBER 31, 1939
ANNUITY FUND

ASSETS	
Cash.....	\$29,880.51
Investments at cost and/or amounts at which re- corded on books:	
Stocks.....	\$524,312.25
Bonds.....	624,491.93
Real estate mortgages.....	386,138.82
Real estate, etc.....	1,310,073.19
Board of Home Missions' interest in property (contra).....	174,064.92
	<u>3,019,081.11</u>
Loans on Mission properties (assigned by the annuitants).....	13,000.00
Accounts receivable, agents.....	2,082.44
Accounts receivable, others.....	10,281.41
	<u>\$3,074,325.47</u>

NOTE:—The net excess of income over expenses and annuities paid to October 31, 1939 of \$42,466.41 has been applied in reduction of the book amount of certain real estate.

**BALANCE SHEET, OCTOBER 31, 1939
ANNUITY FUND**

LIABILITIES	
Reserve for annuity agreements:	
Balance at beginning of year.....	\$2,361,582.89
Agreements issued during year at face amount.....	90,677.60
	2,452,260.49
Agreements lapsed during year at reserve amount.....	\$184,909.81
Adjustment for payments to annuitants during year on outstanding agreements at October 31, 1939, in excess of income based on estimated yield of 4 per cent per annum.....	72,167.18
	257,076.99
	2,195,183.50*
Special annuity agreements, etc.....	512,275.38
Lapsed agreements in properties, etc., undistributed.....	153,877.58
Mortgage payable.....	12,300.00
Board of Home Missions' interest in property (contra).....	174,064.92
Accounts payable, personal accounts, etc.....	7,675.66
Receipts for which annuity agreements have not been issued.....	18,948.43
	\$3,074,325.47

* The policy was adopted as at October 31, 1935, of crediting to the reserve the full amount of the annuity gift when received and charging it each year with the amount by which the payments made to the annuitant exceed the estimated earnings based on a yield of 4 per cent per annum.

**ANNUITY FUND OF THE MISSIONARY SOCIETY OF THE METHODIST
EPISCOPAL CHURCH**

COMPARATIVE BALANCE SHEET, OCTOBER 31, 1939 AND 1938

ASSETS	1939	1938
Cash in bank.....	\$1,880.10	\$572.63
Investments, at cost and/or amounts at which recorded on books:		
Bond.....	\$5,000.00	\$5,000.00
Real estate mortgages.....	32,650.00	33,150.00
	37,650.00	38,150.00
	\$39,530.10	\$38,722.63
LIABILITIES		
Annuity agreements outstanding:		
Balance at beginning of year.....	\$22,600.00	\$32,700.00
Less, Agreements lapsed during the year.....	10,100.00
	22,600.00	22,600.00
Amounts payable:		
Board of Foreign Missions.....	8,465.05	8,061.31
Board of Home Missions.....	8,465.05	8,061.32
	16,930.10	16,122.63
	\$39,530.10	\$38,722.63

ANALYSIS OF TREASURER'S REPORT

Receipts

The Receipts for the year, applicable to the Regular Appropriations, were \$936,244.68. Last year they were \$998,221.00. Thus there has been a decrease in receipts applicable to this section of our appropriations of \$61,976.32, or 6.21%.

An analysis of the receipts will show that our share of the divisible World Service income is \$66,035.17 less than the income from the same source last year; that our non-divisible World Service income, acknowledged with "Additional Support" vouchers, is \$5,689.26 less than last year; and that our receipts from "Other Sources" are \$9,748.11 more than last year. During each of the preceding two years there was a decrease in receipts from "Other Sources" and we are very happy to report an increase this year. Friends of the Board rallied in an unusual way in October to help us secure sufficient funds to continue our work on its present basis.

The Receipts, applicable to the Conditional Appropriations, were \$33,930.06 less than the total received last year. The first three items under Conditional Appropriations—Nos. 4, 5 and 6—each show an increase, especially Item No. 6—"Miscellaneous Designated Receipts."

Friends who have in the past supported special projects made undesigned gifts to the Board's treasury and others renewed their gifts for the support of preachers, scholarships or other projects on the foreign field. The total of items Nos. 4, 5 and 6 this year is \$17,903.03 more than was received last year. This is especially gratifying as it means that \$17,900 more has gone into current work where it is so greatly needed.

The "Non-recurring" section of this division of the appropriations, No. 7, shows a total income of \$131,103.93 as compared with \$182,937.12 last year. The decrease of \$51,833.19 is due to the smaller amount of excess Legacies which was available for designation by the Board.

The total Receipts applicable to the Conditional Appropriations were \$481,101.44 as compared with \$515,031.50, a decrease of \$33,930.06. The total Receipts applicable to both Regular and Conditional Appropriations were \$1,417,346.12, a decrease of \$95,906.38.

At the close of our fiscal year, October 31, 1936, the first year of this quadrennium, we reported an income applicable to the Regular Appropriations of \$905,737. The decrease of this year, therefore, leaves us only slightly ahead of our current income three years ago.

This, however, is a better situation than we anticipated on September 30 when the income for eleven months showed a decrease of \$89,725.53 as compared to the eleven months of the preceding year. This improved situation is due to the fine response which the Church made in October. The World Service on apportionment receipts were \$63,334.22 more than in October, 1938. The Board will wish to express its sincere gratitude to the Church for this hearty response.

Disbursements

An indication of our improved financial condition is that our disbursements for interest were only \$13,696.78. We estimated at the beginning of the year that we would need \$17,500 for this item. Decreased interest rates have helped somewhat in this reduction. The fact that we were able to borrow at a low interest rate has helped but the chief factor is the reduction of our outstanding obligations. When compared to the amount we spent for interest five years ago, \$32,000, we can be thankful for this steady progress in the reduction of the amount expended under this item.

The appropriation for the 1931 deficit, \$54,069, was paid. Appropriations to the field are made under two classifications, for missionary support and for the work budget. We disbursed to the fields the exact amount appropriated for work. The appropriation for Missionary Support, including the \$25,000 of the Emergency Fund that was set aside for this purpose, was \$535,035 and the expenditures \$517,783, so that the saving at this point is \$17,251.45. Much of this saving is due to the fact that replacements of missionary staff which were provided for in the appropriations and greatly needed were not sent out because of the decreasing income reported from month to month. Part of the saving is due to the success of missionaries in raising a part of their outgoing expenses.

The Emergency Fund was over-expended by \$3,476.42. As we came to the end of the year there were items which the Executive Committee had approved but which were not paid because the Emergency Fund appropriation of \$25,000 had been expended. The Special Committee appointed by the Executive Committee, with power, to advise the Treasurer on the Closing of the Books, agreed that these should be paid as they were necessary and urgent items, thus over-spending the Emergency Fund.

The appropriation for Retired Missionaries was over-expended by \$3,277 due to the payment of an additional dollar for each year of service as authorized by the Board, and other names which were added to the list.

The appropriation for Administration was over-expended by \$562.26; Informing the Churches under-expended by \$5,674.09; the appropriation for the Pfeiffer Reserve Pension Fund under-expended by \$387.80. As a result the total appropriation for Home Expenses was under-expended by \$5,674.19.

The total disbursements under the Regular Appropriations were \$980,369.47, which is \$18,411.53 less than the amount appropriated for the year. The care exercised by the Corresponding Secretaries and the Executive Committee in the matter of disbursements is one of the factors which has enabled us to close the year without carrying over a deficit.

While we were able to keep the disbursements below the appropriations we did not succeed in bringing them within the receipts for the year. Last year we carried over \$13,154.13 of unexpended income. This was

paid on the disbursements for 1939. There then remained an excess of \$30,970 in disbursements. The Special Committee on Closing the Books ordered that this amount be paid from undesignated excess Legacies received during this year, the result, therefore, being that the Board was able to close its fiscal year without a deficit. Closing this difficult year without a deficit, at the same time paying \$54,069 on the deficit of 1931, is an accomplishment for which we are truly grateful.

Having cleared the items mentioned above there still remained before the Special Committee a total of \$47,935.68 of excess Legacies for application. The Special Committee decided to apply \$556.28 on the Field Projects Fund, \$5,000 for the World Mission Seminars, authorized by the Executive Committee on March 16, 1939, and \$42,379 was paid in advance on the \$54,069 which according to the schedule adopted by the Board would be required next year on the debt of 1931. The bearing of this advance payment on next year's appropriations will be made clear in the section of the Secretaries' Report dealing with this item.

Annuities

We have issued 79 new annuity agreements during the fiscal year, totaling \$90,177.60. There were five agreements issued of \$5,000 each, one of \$4,000, one of \$3,500 and two of \$3,000. The rest were all of smaller amounts. Of the five \$5,000 agreements, three were issued to one donor—a long-time friend of the Board. He, and his parents before him, had been accumulating funds which ultimately were to go into the foreign missionary cause and he felt that the annuity plan offered him the best medium for making this gift, both from his standpoint and from the standpoint of the cause of foreign missions. The fact that only nine of the 79 annuity agreements issued during the year totaled \$3,000 or more shows that the annuity plan is of interest to large numbers of people who have only small amounts to give and who need the income during their remaining years. This total of 79 is less than last year, when we issued 100 annuity agreements, totaling \$107,529.

Seventy-eight friends who had received annuity agreements in previous years have died during the year; the total amount of agreements issued to them was \$264,902.71. It will be readily seen, therefore, that the agreements that were released this year were of much larger amounts than the new ones that have been written; in fact this is the largest amount freed from annuity payments in recent years and probably in the history of our annuity fund.

The largest one of \$70,000 was written during the Centenary Celebration at Columbus. One other agreement, on which we are now freed from paying annuity, totaled \$50,000; a third, \$25,000; and there were other large amounts on which annuity was discontinued by death.

Since 1926 we have been following a policy intended to build up a reserve in the annuity account. It was agreed that we would leave in this fund the proceeds of part of the agreements that were freed from annuity payments.

In 1934 another change was made in our annuity account. Instead of carrying on our books the face value of outstanding annuity agreements we adopted the policy of setting up a reserve, a law governing insurance companies issuing annuities which are incorporated under the laws of the State of New York. In our operations we have endeavored to be extremely conservative and our reserve is greater than the amount required by the Insurance Department of the State. These two policies have resulted in completely wiping out on our books the amount of annuities paid in excess of the amount that we have earned on our annuity investments. In fact, the freeing of the Board from so many large annuities during the past fiscal year resulted in a surplus in that account of \$42,466.41. We further improved our annuity position by using this amount to write down the book value of some properties which are in the annuity account.

In the meantime large amounts have been made available for our work, the total being \$639,262.78. By far the larger percent of this has gone into the Permanent Fund—some of it to enlarge the fund for Administration and Home Cultivation; the other amounts to provide for perpetuating scholarships in our colleges or for the support of national preachers. In a great many cases people who have carried the support of students and preachers for many years have provided for the continuance of that support by designating their annuity gifts and their bequests for the Permanent Fund, the income only to be used. A smaller portion has gone into the current work.

In addition to all this the annuity fund has cared for its share of the expense of the Treasurer's and Accountant's offices during these fourteen years, amounting to \$41,450.

Our annuity fund has always been in a strong position but we are glad to announce to the Board that it is even better today. This is another evidence of the careful guidance that we have received from our Finance Committee. Their foresight in beginning the process of getting this annuity fund on a sounder basis was especially fortunate in view of the depression.

During the year no one of the 16 persons who have annuities issued by the Missionary Society prior to 1907 has died. Therefore, there is no change in that account. This fund is sufficiently large to earn annually more than the yearly annuity payments.

With unification, which necessarily changes the status of this Board, it will now be necessary not only to provide for the presentation of these opportunities to new friends, but satisfactory legal adjustments must be made and will be made to safeguard this fund for the purposes intended.

Legacies

While the amount received from bequests during the year is not as large as last year it is nevertheless very gratifying, the total being \$153,-949.77. A list of estates netting the Board \$1,000 or more follows:

George M. Zimmerman.....	\$1,000.00
Charles A. Losey (Additional).....	1,350.00
William F. McDowell (Additional).....	1,416.07
Charles H. Payne.....	1,970.24
Grant E. Tillotsen.....	2,026.56
William A. Meeker (Additional).....	2,227.50
Charles A. Norwood (Additional).....	2,490.00
Mary R. Young.....	2,597.30
Robey J. Van Zile (Additional).....	2,685.00
Harper Williams (Additional).....	3,208.99
Dr. Charles E. Welch (Additional).....	3,885.56
Sarah W. Bent.....	3,894.50
Samuel Austin (Additional).....	4,358.91
Ethelyn S. Corkran (Additional).....	4,946.64
Clementine Calvin.....	6,997.10
Melville Gambrill (Additional).....	7,132.86
Joseph-Reynolds (Additional).....	11,689.41
Elizabeth B. Shaw.....	25,000.00
E. R. Sullivan (Additional).....	37,851.73

The word "additional" in the above list means that funds have been received in previous years from these same estates and further settlement of the estates has enabled the executors to pay additional amounts to the Board during the present year.

Of the total amount received, \$135,241.47 was undesignated. The designated legacies amounted to \$18,708.30. There is in addition to this some property, stocks and bonds which have not yet been sold and which, therefore, have not been included in the list given above or the total.

Centenary Estate Pledges

There appears annually in the statement of Receipts an amount representing proceeds of estate notes. This is a continuing result of the Centenary of twenty years ago, for practically all of those pledges now being collected were signed in 1919.

The record shows that the total at the beginning was "about one million dollars." Receipts from these estate pledges during the five years of the Centenary period were not reported separately but since that time they have been so reported. It is of interest to note that since 1925 the Board of Foreign Missions has received \$80,960.84. The Board of Home Missions and Church Extension received a similar amount.

During most of this period the two boards have accepted payment of these pledges during the lifetime of the signers on the annuity plan. The Board of Foreign Missions has issued annuity agreements totaling \$92,954 in payment of Centenary Estate Pledges and the Board of Home Missions and Church Extension has issued annuity agreements of \$73,515. The Foreign Board issued more annuities in payment of these pledges because they were designated for foreign projects. Any signers of undesignated estate pledges who wish to make payment on the annuity plan are asked to accept an agreement for the entire amount from the Board of Home Missions and Church Extension so as to even up this record.

It will be seen, therefore, that these Centenary Estate Pledges have netted the two boards, during the twenty years, cash totaling \$161,921.68 and that \$166,469 additional has been received on the annuity plan, or a total of cash and annuity of \$328,390.68.

The two boards still have in their possession Centenary Estate Notes with a face value of \$330,410.47. These notes are not carried on the books as an asset. Many will not be paid because the signers have lost most or all of their property during the depression years, but there are others who fully expect that the notes will be paid from their estates.

Reaping Where Others Have Sown

The three items just discussed: Annuities, Legacies, and Estate Pledges, show that we are now receiving the benefit of seed that was sown in years past.

About twenty-five years ago the Board decided to promote its annuity plan more vigorously than it had in the past. The result was a very rapid increase in the amounts which were on hand subject to annuities. We have carried the obligations all of these years and we are now reaping the fruits of that endeavor.

The same may be said of legacies. This method of making gifts to the Board was also emphasized with increasing vigor twenty or twenty-five years ago and in the last few years we have been reaping the results.

The same is true concerning money received from Centenary Estate Pledges, although in decreasing amounts.

A part of all this increased interest was undoubtedly due to the Centenary Movement. With all its mistakes we must recognize that there were many assets.

But the chief purpose of mentioning these facts here is to say that we also ought to be sowing seed for the future. The Treasurer believes that we should re-emphasize the value of our annuity plan and the responsibility and privilege of the friends of Foreign Missions to remember this Board in their wills. The Treasurer has repeatedly called attention to the annuity plan as the best possible combination of a gift coupled with a guaranteed life income for those people who need the income for their support. Every dollar of annuity obligation has been met during a history of 67 years. We have never been able to commend this plan more heartily to the friends of Foreign Missions than today. This record equals or exceeds that of many banks, investment trusts and other forms of investment. We are justly proud of the record and we invite all our friends to share in our annuity plan and to remember the Board in their wills.

Permanent Fund

At the close of the last fiscal year the amount in the Permanent Fund, the income of which is used for the work of the Board abroad and for administration and cultivation, was \$3,887,682.43. There was added during the year \$468,724.35, making a total of \$4,356,406.78.

The list below contains all amounts of \$1,000 or more which have been added by gift or bequest during the year to the Permanent Fund:

Calvin, Clementine Fund (Additional).....	\$8,105.95
Cole, Jacob A., gift of.....	1,833.48
Denman, Hannah E. Memorial Fund (Additional)....	1,312.86
Lacy, Anderson Parker Memorial (Additional).....	2,000.00
Lewis, George C. and Ella B. Fund.....	5,150.00
Magee, Ella G. Fund (Additional).....	1,600.00
McAuley-Tower, Bequest of.....	1,100.00
Miller, Bequest of Ethel M.....	1,750.00
Smith, Dr. & Mrs. F. R. Endowment Fund (Additional)	2,216.00
Smith, John Marshall.....	1,585.94
Swope-Wendel Estates (Additional).....	252,938.05
Welch, C. E. Loan Fund (Additional).....	1,220.10
Wiley Hospital Endowment Fund.....	1,000.00

In addition to the above there has been transferred to the Permanent Fund \$100,000 which has been in the General Fund, the income on which is designated for Nanking University. Also \$60,000 was transferred from the General Fund to the Permanent Fund, the income to be used for vocational training in the North China Conference. Both of the above amounts have been in the General Fund since 1921. The \$252,938.05 listed above has been received from the Swope-Wendel Estates and increases the principal of that fund to \$1,014,366.23. The Board also has an interest of 17½% in the unsold property of the Swope-Wendel Estates.

The Henry and Annie M. Pfeiffer Reserve Pension Fund was increased by \$14,750.95. This increase represents four percent of the salaries paid by the employees and five percent paid by the Board, as well as the interest on the principal earned during the last year, less pensions paid from the fund during the year. The total amount of the Pension Fund is now \$127,023.25.

For six years the Board has been paying income on the Permanent Fund at the rate of 3%. During this period we have written off all costs of foreclosed mortgages, commissions, premiums on all bonds purchased, all property expenses and any loss on sales of securities and real estate.

During the year we earned on the Permanent Fund an income of \$139,826.93 exclusive of the loan funds and the Swope-Wendel Funds. This income is at the rate of approximately 4%. This year we wrote off a net loss of \$11,692.02, paid 3% to the beneficiaries of the Fund, and had a net surplus of \$5,443.

We have on hand a surplus which has been accumulating over the past four years of \$47,843. Because of this surplus and because we have written off all losses to October 31, 1939, the Committee on Finance voted that during the year 1940 the Board pay income on the Permanent Fund at the rate of 3½%.

Home Expense

The Board expended this year for Home Expense \$137,492. The total expenditure is 9.7% of the total receipts for the year. Of this,

\$94,162.41 or 6.65% was spent for Administration and \$43,329.96 or 3.05% for Informing the Churches.

While the distinction between these two classifications is somewhat arbitrary there is a real difference. The former is the cost of Administration and is the chief element in the mind of the Church when overhead is mentioned. The latter is spent for the purpose of keeping the Church informed as to the progress of our work and giving such information as will increase our income. But much of it is a valuable service also to the local churches. The spiritual messages which are contained in our booklet and leaflet literature and the personal visits of missionaries to the churches are a distinct help in developing a liberal-minded church membership. The growth of spiritual life and the increased inclination to liberality also helps to strengthen the local church in its various activities.

Financing the Current Work

The Board has not borrowed at the banks this fiscal year. Upon the authorization of the Committee on Finance, the current work has been financed in part by using the idle principal of the Williams Loan Fund for which there is no demand on the fields, which policy was requested by the donor during his lifetime, and by borrowing the net unused income available on other Permanent Funds. All of the amounts borrowed during the year for current work have been repaid.

All borrowings as shown on the balance sheet are used to finance the Board's debt.

Safeguarding Our Investments

The Committee has diversified our funds in mortgages, bonds, preferred and common stocks on a recommended percentage basis so that we may be prepared for any emergency in the security market. The result is that the Committee on Finance and its Sub-Committee on Investments have two very distinct types of investments to watch—stocks and bonds, and mortgages. The problem is especially acute in these days when it is increasingly difficult to invest funds so as to safeguard the principal and at the same time secure a reasonable income.

Stocks and Bonds

Heretofore the Committee on Finance has had the services of two investment houses, one to review the Annuity and one the Permanent Funds. Recently it was decided that for next year it would have only one investment house review both Funds. The Committee finds this service most valuable.

During the year many of our bonds have been called. If there has been an offer to exchange these bonds for similar securities, it has always been with a much lower coupon attached. A number of bonds have been called without any exchange offer. All of these funds must be reinvested. Furthermore, with the steady increase in our Permanent Funds there is necessarily a constant search for new securities. The Committee is still adhering to the policy of investing only that portion of the Permanent

Fund in common stocks which was designated for that Fund by action of the Board. The Central Hanover Bank and Trust Company of New York continues as the custodian of all our negotiable securities.

Mortgages

The purchase of mortgages has not been an easy task because so many institutions are in the field to buy good mortgages and the rate of interest paid is lower than last year. The policy which the Committee has pursued is to ask two members of the Treasurer's office to examine properties on which mortgages are offered. Those which the Committee considers unsafe investments are discarded. Those which they recommend for purchase are bought with the understanding that an expert will make an appraisal of the property. Only mortgages paying amortization of 2% or more a year and which are less than 60% of the appraised valuation of the property are purchased.

In the Permanent, Annuity, General and Missionary Society Funds, the Board holds 235 mortgages, representing a total investment of \$1,725,672.76. Thirteen new mortgages have been purchased during the year and one increased by \$1,000. Of the mortgages in Greater New York, 112 are being serviced by outside agencies and 123 are being serviced through the Board office. By the term "serviced" we mean that either an organization or the Board collects the interest, sees that the taxes are paid, the insurance policies promptly renewed and the property kept in good condition.

During the year the Board purchased title to four properties and completed foreclosure of six. This is the largest number of properties taken over in any one year. Five mortgages are under rent assignment and seven in the various funds have been paid during the year. Four mortgages are in the process of foreclosure and the title of one mortgage is being purchased.

The Board has sold three properties and has leased three with an option to purchase.

At the present time we own 27 properties, occupied by 40 tenants, all of which are rented to good advantage, and only two are slightly in arrears on their rent. There were no vacancies by removal on either May 1st or October 1st, the usual dates for changes among tenants. During the year eight of the properties operated at a loss and nineteen at a profit, the net being considerably on the profit side. The Treasurer is ably assisted in managing these properties by Arthur E. Chenoweth.

All the properties except one which the Board owns in and around New York represent mortgages purchased several years ago through the guaranteed mortgage companies which failed; hence the buildings are not modern, and in order to sell them we are obliged to take losses.

There are many properties owned by the banks, Home Owners Loan Corporation and even the Federal Housing Administration that are for sale because the owners have not been able to meet their obligations. This condition naturally depresses the real estate market and will do so unless the economic life of the country should improve.

A Large Responsibility

Thus we will see that the task of the Finance and Investment Committee is really a large and engrossing responsibility. As of October 31 we have the following in the different funds:

Common Stocks	\$929,739.95
Preferred Stocks	378,859.00
Bonds	2,300,149.06
Mortgages	1,725,672.76
Properties	1,804,956.09
Total (book value).....	\$7,139,376.86

The Board owns mortgages and property located in various sections of the United States, most of which was received on the Annuity Plan. Mortgages and properties which represent investments by the Board are in or near New York City.

It has always been the policy of the Committee to invest only in first mortgages which are in New York State because they are legal for the investment of trust funds. This has also been desirable in order that these mortgage investments might be near at hand for frequent and careful inspection of the properties given as security. We now have within a thirty-mile radius of New York City mortgages for \$1,597,147.42 and real estate valued at \$373,247.90, a total of \$1,970,395.32.

In addition to this it must be remembered that the remaining undistributed assets of the Wendel Foundation are practically all in New York City real estate. The appraised value of these properties is \$16,348,000, the Board's share of which is 17½%. The Treasurer of the Board is a Trustee of the Wendel Foundation and its Treasurer gives constant attention to the Board's financial interests in this organization.

Our Improved Financial Position

It has been the policy of the Board to regard necessary advances made to properties on its balance sheet as assets, because we expect to recover advances by the sale of the property or by appropriations. In this class of assets may be included advances made to Attleboro Springs, Wallace Lodge and Mountain Lake Park.

When these properties are disposed of and do not yield enough to cover the advances the Board credits the proceeds of the sales to the advances and any loss becomes a deficit.

Attleboro Springs, Inc.

It will be recalled that in 1918 John M. Fisher gave a majority of the common and preferred stock of Attleboro Sanatorium and Hospital to the Board. Later a few outstanding shares held by others were acquired.

The property contained 137 acres, some small buildings and a beautiful sanatorium. The Board operated this property as a sanatorium for its missionaries and friends for several years, each year incurring a loss. It was finally closed in September, 1924. During this period the Board made necessary advances.

Every effort was made to sell the property from the time it was closed. On March 3, 1927, an offer with a binder was made by a Roman Catholic agency to purchase the property for \$120,000, cash, which the Board was inclined to accept. When some of the Methodists of New England learned that the Board was about to sell the property representatives of the New England Deaconess Association came to New York to meet with representatives of the Board, stating that if the Board sold the property to a Catholic organization it would injure Methodism in New England. They then proposed to match the offer of \$120,000 and assured us we would not suffer any loss.

On March 26, 1927, a lease was signed with the Association with the understanding that they would operate the property at their own expense. The lease contained an option to purchase for \$120,000 and also provided that if the option was not exercised by April 1, 1931 (later extended to December 1, 1931) they would cooperate in attempting to sell the property to a third party.

In the meantime the Association, to avoid taxation, induced the Board to cancel the lease and convey the property outright upon its giving a note and purchase money mortgage to Attleboro Springs, Inc. (the name of the Massachusetts corporation which held the property for the Board) for \$120,000, dated March 27, 1928.

Considerable pressure was exerted on the Board and its officers by persons interested in the Association which resulted in the cancellation of the note and satisfaction of the mortgage of \$120,000, plus interest, on June 26, 1931. The Board then agreed to accept in place of the mortgage of \$120,000 six promissory notes for \$15,000 each, totaling \$90,000, with interest at 5% from April 1, 1932. The Committee on Finance strongly opposed this action but the request of the New England Deaconess Association was approved by the Executive Committee.

At the time the \$90,000 in notes was accepted there stood on the balance sheet as an asset or an advance \$153,751. There was applied on this advance the \$90,000 of notes inasmuch as the Board no longer owned the property and the difference, \$63,751, was transferred on the books as a deficit.

Early in 1932 conferences were held between representatives of the Association and the Board about placing a mortgage on the property. It was understood that a part of the proceeds of any mortgage would be applied on the Board's notes although there is nothing in writing that the Association agreed to pay the Board any percentage of a mortgage they might place on the property. In April, 1932, the Association advised the Board that the property had been mortgaged for \$150,000.

Each year the Treasurer notified the Association of the amount of principal and interest that was due and requested payment. No payments were made on either principal or interest.

Further conferences were held with representatives of the Association during the years 1937-1939, both in New York and Boston, but no agreement was reached. Each time the Association stated it had no funds with which to make any payment. Several times the Association offered

the Board \$10,000 or \$15,000 in payment of its \$90,000 notes, plus interest. In February a settlement was finally reached through our attorneys and the attorneys of the Association whereby the Board accepted \$68,530 as payment in full of its \$90,000 notes, plus interest, which, after paying attorneys' fees, netted the Board \$50,518. When the Board accepted this amount the loss on the settlement of the notes, \$36,981.81, was transferred as a deficit, making a total net loss or deficit now on our books on account of Attleboro Springs of \$100,732.82.

Wallace Lodge

The advance to Wallace Lodge at the beginning of the year was \$136,982.54. During the year the Board paid taxes, insurance and other items which increased this advance to \$143,667.21. On May 18, 1939, the Wallace Lodge building in Yonkers was burned. We received insurance on the building and furnishings from various companies amounting to \$63,627.97, which reduced the advance to \$80,039.24. In the meantime taxes and other expenses are accruing. The Finance Committee believes that the above advance on this property is a conservative estimate of the present value of about 17 acres of land, a 10-room apartment (fully rented), and garage space for 12 cars. The amount advanced will be carried as an advance or asset until the property is sold. Whenever it is sold, adjustments will be made on our balance sheets.

Mountain Lake Park

Last year the Treasurer reported that Mountain Lake Park had been sold to a group of Christian workers for the sum of \$27,500. This group, in addition to the regular summer program, organized a Self-Help College. They claim that they did their best to make the program and the college a success but were unable to realize enough income from student fees and contributions to make the payments to the Board to which they had agreed. They surrendered the property on September 1 so Mountain Lake Park is in the hands of the Board again.

Yenching University

In 1924 the North China Mission purchased the East City property in Peking which was formerly occupied by Yenching University. Payments have been made on this purchase from time to time until the amount due Yenching University at the beginning of this year was \$95,000. During this year representatives of Yenching University appealed to the Board to help the North China Mission pay this obligation. The Board held a designated gift for North China on its balance sheet as a liability amounting to \$57,164.30. There was remitted by the North China Mission funds from the sale of the East City property in Peking, amounting to \$27,835.70. A friend of the Board contributed \$10,000 for this purpose. By the use of the funds from these three sources, this long-standing obligation to Yenching University was paid, the North China Mission was relieved of heavy interest charges, and the Board paid one of its liabilities. This completes the payments due Yenching University. However, some

years ago the Board advanced \$50,000 to North China to help the Conference make a payment on the Yenching obligation. The North China Conference still owes the Board \$49,858.33 of that advance.

Special China Funds

In 1921 there was a nation-wide campaign in the United States for the relief of a severe famine then raging in China. As gifts were received for this purpose they were deposited in the General Fund, keeping them separate from the current account only by bookkeeping. In recent years such funds have been deposited in a separate bank account. The liberality of the Church at that time left in the hands of the Board \$260,000 which was not needed for famine relief purposes. By a vote of the Board it was agreed that these funds should be set aside as Permanent Funds, the income to be used for famine prevention in China. However, when this action was taken cash was not available to make the transfer immediately to the Permanent Fund. In 1930 our condition improved so that we were able to transfer \$100,000 to the Permanent Fund. This year it was possible for the Treasurer to transfer the remaining \$160,000 to the Permanent Fund, thus paying entirely this liability which has appeared in the General Fund balance sheet. During these years the same interest has been paid the field as would have been paid had the money been in the Permanent Fund.

Annuity Fund

In 1921 the Annuity Fund advanced \$20,000 to the General Fund which was used to make some improvements and repairs on the Stephens Apartments at Yonkers. Because of our improved financial condition this amount of \$20,000 was paid by the General Fund to the Annuity Fund.

Release of Designated Gifts

It has been the policy of the Board to hold gifts designated for building projects on the field until a sufficient amount has been received to warrant proceeding with the project or until conditions are favorable for the use of the funds. All such funds are carried as liabilities. During the past year it has been possible to pay several of these designated gifts. \$10,000 was remitted to Bolivia; \$4,000 to Bulgaria; \$5,000 to Chile; \$4,000 to Rhodesia and \$13,000, which was designated by the Board, to the Gothenburg Theological Seminary.

Also, other small adjustments have been made during the year which reduced the liabilities of the Board. All of these adjustments were made possible by the cash balance carried over at the end of 1938, the amount of fire insurance received from Wallace Lodge, the settlement with the New England Deaconess Association and the amount available from undesignated legacies. The balance sheet shows a reduction in our deficit from \$438,605.95 to \$379,139.37. The whole matter may be summarized as follows. In a year of decreased income our books were closed without a deficit for 1939, substantial payments were made on the 1931 deficit, some long-standing obligations of the Board have been paid, North China was

helped to free itself from an embarrassing debt. We look upon this as a remarkable achievement for which every member of the Board should be grateful.

The Finance Committee

The Treasurer has referred many times to the fine service rendered the Board by the Finance Committee. Expert advice that would cost many thousands of dollars if paid for is freely rendered as an opportunity for Christian service. We rejoice that the chairman, Mr. George B. Hodgeman, has been restored to health after a critical operation. We are sure we express the thought of every member of this Board when we say to this committee, Thanks and thanks again.

Respectfully submitted

MORRIS W. EHNS, *Treasurer*,

GEORGE F. SUTHERLAND, *Associate Treasurer*.

APPROPRIATIONS OF THE BOARD OF FOREIGN MISSIONS FOR THE YEAR 1940

REGULAR

I. FOR INTEREST AND DEFICIT

a. Interest.....	\$12,500.00
b. Deficit, 1931.....	12,000.00

Total of I.....	\$24,500.00
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II. FOR THE MISSIONS

1. Current Expenses

a. Eastern Asia.....	\$34,760.00
b. Southeastern Asia.....	12,040.00
c. Southern Asia.....	30,419.00
d. Africa, Central and Southern.....	8,985.00
e. Latin America.....	26,898.00
f. Europe and North Africa.....	23,797.00
g. Missionary Support—All Fields.....	494,369.00
h. Emergency Fund.....	25,000.00
Emergency Fund—Missionary Transits.....	25,000.00
i. Cooperation Fund.....	18,576.00
j. Purchasing and Transportation (three-fourths).....	5,559.00
k. Personnel Department.....	2,883.00
l. Retired Missionaries.....	75,000.00

Total of II.....	\$783,286.00
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III. FOR HOME EXPENSES

1. Administration.....	\$86,032.00
2. Informing the Churches.....	46,942.00
3. For the Pfeiffer Pension Reserve Fund.....	5,500.00

Total of III.....	\$138,474.00
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Total Regular.....	\$946,260.00
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CONDITIONAL

I. FOR INTEREST AND DEFICIT

Deficit, 1931.....	\$42,370.00
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II. FOR THE MISSIONS

1. Current Expenses

a. Designated Gifts.....	\$346,214.00
b. Missionary Support.....	21,172.00

2. Property Expenses

a. Designated Gifts.....	52,198.00
b. Field Projects Fund.....	556.00

Total of II.....	\$420,140.00
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III. FOR HOME EXPENSES

Cultivation Travel.....	\$3,783.00
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For Assignment by Executive Committee if and when received.....	\$14,808.00
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Total Conditional.....	\$481,101.00
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Grand Totals.....	\$1,427,361.00
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DETAILS FOR WORK OPERATIONS IN EASTERN ASIA

Central China—Includes \$169 Permanent Fund Income.....	\$184.00
Foochow—Includes \$2,281 Permanent Fund Income.....	2,296.00
Hinghwa—Includes \$587 Permanent Fund Income.....	587.00
Kiangsi—Includes \$1,838 Permanent Fund Income.....	1,838.00
North China—Includes \$4,200 Permanent Fund Income.....	4,731.00
Shantung—Includes \$1,376 Permanent Fund Income.....	1,496.00
South Fukien—Includes \$231 Permanent Fund Income.....	231.00
West China—Includes \$168 Permanent Fund Income.....	294.00
Yenping—Includes \$484 Permanent Fund Income.....	484.00
China General.....	3,135.00
Union Universities:	
Fukien Christian University—Includes \$63 Permanent Fund Income.....	1,745.00
Nanking University—Includes \$3,500 Permanent Fund Income....	4,555.00
Nanking University Hospital.....	340.00
Yenching University.....	1,472.00
West China Union University—Includes \$18 Permanent Fund Income.....	2,600.00
China Totals—Includes \$14,915 Permanent Fund Income....	<u>\$25,988.00</u>
Japan—Includes \$254 Permanent Fund Income.....	\$1,938.00
Korea—Includes \$1,817 Permanent Fund Income.....	4,498.00
Chosen Christian College—Includes \$16 Permanent Fund Income....	2,016.00
Severance Union Medical College.....	320.00
Japan-Korea Totals—Includes \$2,087 Permanent Fund Income..	<u>\$8,772.00</u>
Eastern Asia Totals—Includes \$17,002 Permanent Fund Income	<u>\$34,760.00</u>

DETAILS FOR WORK OPERATIONS IN SOUTHERN ASIA

Bengal—Includes \$499 Permanent Fund Income.....	\$530.00
Bombay—Includes \$457 Permanent Fund Income.....	991.00
Burma—Includes \$109 Permanent Fund Income.....	266.00
Central Provinces—Includes \$1,130 Permanent Fund Income.....	1,203.00
Gujarat—Includes \$1,430 Permanent Fund Income.....	1,430.00
Hyderabad—Includes \$5,286 Permanent Fund Income.....	5,752.00
Indus River—Includes \$474 Permanent Fund Income.....	1,941.00
Lucknow—Includes \$511 Permanent Fund Income.....	1,182.00
North India—Includes \$2,785 Permanent Fund Income.....	2,785.00
Northwest India—Includes \$3,171 Permanent Fund Income.....	3,303.00
South India—Includes \$617 Permanent Fund Income.....	890.00
India General—Includes \$11 Permanent Fund Income.....	2,937.00
Lucknow Christian College—Includes \$2,163 Permanent Fund Income..	2,877.00
Leonard Theological College—Includes \$4,024 Permanent Fund Income.....	4,332.00
Southern Asia Totals—Includes \$22,667 Permanent Fund Income.....	<u>\$30,419.00</u>

DETAILS FOR WORK OPERATIONS IN SOUTHEASTERN ASIA

Malaya—Includes \$2,240 Permanent Fund Income.....	\$2,490.00
Sumatra—Includes \$10 Permanent Fund Income.....	3,201.00
Philippine Islands—Includes \$716 Permanent Fund Income.....	6,349.00
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Southeastern Asia Totals—Includes \$2,966 Permanent Fund Income.....	<u>\$12,040.00</u>

DETAILS FOR WORK OPERATIONS IN AFRICA—CENTRAL AND SOUTHERN

Angola—Includes \$1,077 Permanent Fund Income.....	\$2,002.00
Congo—Includes \$2,811 Permanent Fund Income.....	3,131.00
Liberia—Includes \$288 Permanent Fund Income.....	2,532.00
Rhodesia—Includes \$397 Permanent Fund Income.....	417.00
Southeast Africa—Includes \$703 Permanent Fund Income.....	903.00
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Africa—Central and Southern—Includes \$5,276 Permanent Fund Income.....	<u>8,985.00</u>

DETAILS FOR WORK OPERATIONS IN LATIN AMERICA

Bolivia.....	\$2,750.00
Central America.....	1,250.00
Chile—Includes \$78 Permanent Fund Income.....	3,660.00
Eastern South America—Includes \$2,109 Permanent Fund Income....	7,510.00
Mexico—Includes \$315 Permanent Fund Income.....	7,885.00
Peru—Includes \$146 Permanent Fund Income.....	2,743.00
South America General.....	1,100.00
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Latin America Totals—Includes \$2,648 Permanent Fund Income.....	<u>\$26,898.00</u>

DETAILS FOR WORK OPERATIONS IN EUROPE AND NORTH AFRICA

Baltic and Slavic.....	\$3,600.00
Bulgaria.....	2,500.00
Denmark—Includes \$130 Permanent Fund Income.....	768.00
Finland.....	1,450.00
Finland-Swedish.....	1,000.00
Frankfort Theological Seminary—Includes \$312 Permanent Fund Income.....	312.00
Hungary and Jugo-Slavia.....	2,000.00
North Africa—Includes \$2,032 Permanent Fund Income.....	6,369.00
Norway.....	748.00
Switzerland.....	300.00
Sweden.....	250.00
Theological Seminary, Gothenburg.....	2,000.00
Europe General.....	2,500.00
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Europe and North Africa Totals—Includes \$2,474 Permanent Fund Income.....	<u>\$23,797.00</u>
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Total Work (All Fields)—Includes \$53,033 Permanent Fund Income.....	\$136,899.00
Missionary Support (All Fields)—Includes \$7,229 Permanent Fund Income.....	519,369.00
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Grand Total.....	<u>\$656,268.00</u>
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DETAILS OF COOPERATION FUND

Foreign Missions Conference.....	\$4,870.00
Africa Committee.....	500.00
Institute of African Languages.....	50.00
African Christian Literature Bureau.....	400.00
Brussels Agency.....	280.00
Lisbon Agency.....	150.00
Committee on Cooperation in Latin America.....	2,000.00
Committee on Religious Work in the Canal Zone.....	50.00
Associated Missions Medical Office.....	5,427.00
Christian Medical Council (Overseas Work).....	225.00
Anglo-American Community Churches.....	250.00
Foreign Christian Student Association.....	275.00
Religious Education in Foreign Fields.....	1,567.00
Associated Boards of Christian Colleges in China.....	570.00
Agricultural Missions Foundation.....	250.00
Foreign Missions Library.....	300.00
Philippines Committee.....	462.00
Committee on the Far East.....	250.00
Student Volunteer Movement.....	400.00
Committee on Promotion of Interest.....	300.00
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	\$18,576.00

DETAILS FOR HOME EXPENSES

I. Administration

(1) Executive	
a. Corresponding Secretary's Office.....	\$12,460.00
R. E. Diffendorfer: Salary, \$4,800; house rent allowance, \$1,200.	
b. Associate Secretaries' Office.....	13,454.00
T. S. Donohugh: Salary, \$4,000; house rent allowance, \$1,000. F. T. Cartwright: Salary, \$4,000; house rent allowance, \$1,000.	
c. Recording Secretary and Research Office.....	6,494.00
H. C. Spencer: Salary, \$2,600; house rent allowance, \$800.	
(2) General Office	
a. Rent.....	4,760.00
b. Light.....	875.00
c. Stenographers and Clerks.....	6,484.00
d. Filing.....	3,814.00
e. Porters.....	2,308.00
f. Postage.....	7,000.00
g. Telephone and Telegraph.....	1,900.00
h. Insurance.....	500.00
i. Office Supplies.....	1,500.00
j. Incidentals.....	500.00
(3) Board and Committee Meetings.....	8,500.00
(4) Treasurer	
a. Treasurer's Office.....	10,436.00
M. W. Ehnes: Salary, \$4,800; house rent allowance, \$1,200. G. F. Sutherland: Salary, \$4,000; house rent allowance, \$1,000.	
b. Accountant's and Cashier's Office.....	14,994.00
c. Auditing, Bonding, and Safeguarding Securities.....	2,200.00
d. Purchasing, Shipping, and Transportation (one fourth).....	1,853.00
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	\$100,032.00
Less Income from Permanent Funds.....	14,000.00
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Total Net Administration.....	\$86,032.0

II. Informing the Churches

(1) Designated Income.....	\$10,470.00
(2) Legal Expenses.....	4,590.00
(3) Field Cultivation.....	18,812.00
(4) Cultivation Travel.....	4,000.00
(5) Publications.....	15,370.00
(6) General Conference Expenses.....	700.00
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	\$53,942.00
Less Income from Permanent Funds.....	7,000.00
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Total Net for Informing the Churches.....	\$46,942.00

III. For the Pfeiffer Pension Fund..... \$5,500.00

Total Home Expenses..... \$138,474.00

MISSIONARY SALARY SCHEDULE FOR 1940**1. The basic salary for married missionaries will be as follows:**

- \$900—China and Mexico
- 950—Chile and Bolivia
- 1,050—Angola
- 1,100—India, Rhodesia, and Peru
- 1,150—Southeast Africa
- 1,175—Burma
- 1,200—Eastern South America and North Africa
- 1,250—Liberia, Congo, and Central America
- 1,300—Japan, Korea, and Malaya
- 1,600—Sumatra
- 1,650—Philippines

2. The basic salary for single missionaries will be as follows:

- \$600—China and Mexico
- 630—Chile and Bolivia
- 700—Angola
- 730—India, Rhodesia, and Peru
- 760—Southeast Africa
- 780—Burma
- 800—Eastern South America and North Africa
- 830—Liberia, Congo, and Central America
- 860—Japan, Korea, and Malaya
- 1,060—Sumatra and Philippines

3. Single missionaries, if maintaining separate establishments, may receive \$100 in addition to the basic salary upon adequate recommendation from the Field and approval of the Board.

4. Salary increase for married missionaries over the basic amount will be granted for years of service as follows:

- \$75—After five and up to ten years of service
- 225—After ten and up to twenty-five years of service
- 300—After twenty-five years of service

The salary increase will be computed from the date of arrival on the field, but due consideration may be given for years of pre-field service as an effective member of an Annual Conference, as a practicing physician, including two years of approved interne service, or for recognized educational work. This is not to include the years of part-time service while engaged in study. Salary increase for pre-field service will be made only on adequate recommendation from the Field, and approval by the Board. Salary increase for single missionaries over the basic amount will be granted for years of service as follows:

\$35—After five and up to ten years of service

105—After ten and up to twenty-five years of service

140—After twenty-five years of service

It should be noted that only such allowances for salary increase as are herein indicated will be approved.

5. For cause shown, the Board may provide an increase of ten per cent on the basic salary for missionaries resident in port cities, or in other centers where living costs are generally recognized as excessive, and a similar increase of not more than ten per cent on the basic salary may be granted to heads of major institutions. These increases shall be granted only upon adequate recommendation from the Field and approval by the Board.

6. Allowances for children will be made on the following basis:

10% of basic salary for each child up to five years of age

15% of basic salary from five up to fourteen years of age

20% of basic salary from fourteen up to twenty-one years of age

An allowance of \$400 may be granted when the child is in college in the United States. This allowance may be continued up to the twenty-second birthday if the child is in college. Children's allowances will cease when the child enters remunerative employment.

7. The salary of the missionary will be given one month before the date of sailing, unless he is engaged in remunerative employment.

8. The basic salary for all married missionaries on furlough will be \$1,300, plus service increase and children's allowance, with an allowance toward rent, if necessary, as follows:

\$35 monthly for man and wife

5 monthly in addition for each child

9. The basic salary for all single missionaries on furlough will be \$860 plus service increase, with allowance for rent up to \$20 a month, if necessary.

10. Outfit allowance of \$100, plus \$50 for each child.

11. Re-outfit allowance of \$50, plus \$25 for each child.

CHARTER OF THE BOARD OF FOREIGN MISSIONS

Charter of the Board of Foreign Missions of the Methodist Episcopal Church (then Missionary Society of the Methodist Episcopal Church) as amended and consolidated by Chapter One Hundred and Seventy-five of the Laws of 1873, effective April 4, 1873.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Act entitled "An Act to Amend the Charter of the Missionary Society of the Methodist Episcopal Church," passed April fourteenth, eighteen hundred and sixty-nine; also, the Act entitled "An Act to Consolidate the several Acts relating to the Missionary Society of the Methodist Episcopal Church into one Act, and to amend the same," passed April eleventh, eighteen hundred and fifty-nine; and the Act entitled "An Act to Incorporate the Missionary Society of the Methodist Episcopal Church," passed April ninth, eighteen hundred and thirty-nine, and the several Acts amendatory thereof, and relating to the said Society, are respectively hereby amended and consolidated into one Act; and the several provisions thereof, as thus amended and consolidated, are comprised in the following sections:

SEC. 2. All persons associated, or who may become associated, together in the Society above named are constituted a body corporate, by the name and style of "The Missionary Society of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of said Act of April ninth, eighteen hundred and thirty-nine; and such Corporation is and shall be capable of purchasing, holding, and conveying such real estate as the purpose of the said corporation shall require; but the annual income of the estate held by it at any one time, within the State of New York, shall not exceed the sum of seventy-five thousand dollars.

SEC. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian Missions throughout the United States and Territories, and also in foreign countries.

SEC. 4. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, composed of thirty-two laymen of the Methodist Episcopal Church and thirty-two traveling ministers of the Methodist Episcopal Church, appointed by the General Conference of said Church at its quadrennial sessions, and of the Bishops of said Church, who shall be *ex-officio* members of said Board. Such Managers as were appointed by said General Conference at its last session shall be entitled to act as such from and after the passage of this Act, until they or others appointed by the ensuing General Conference shall assume their duties. Any such Board of Managers may fill any vacancy happening therein until the term shall commence of the Managers appointed by an ensuing General Conference; said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of said Corporation, in conformity with

the Constitution of said Society as it now exists, or as it may be from time to time amended by the General Conference, and to elect the officers of the Society, except as herein otherwise provided; and such Board of Managers shall be subordinate to any directions or regulations made, or to be made, by said General Conference.

SEC. 5. Thirteen members of the said Board of Managers, at any meeting thereof, shall be a sufficient number for the transaction of business. The Corresponding Secretaries, the Treasurer, and the Assistant Treasurer of said Society shall be elected by the General Conference of the Methodist Episcopal Church, and shall hold their office for four years, and until their successors are elected; and in case of a vacancy by resignation, death, or otherwise, the Bishops of the said Methodist Episcopal Church shall fill any vacancy in the office till the ensuing General Conference. And until the next session of the General Conference said Board of Managers may appoint and remove at pleasure the Treasurer and the Assistant Treasurer of said Corporation; and the latter officer may exercise his duties, as the Board may direct, in any State.

SEC. 6. The said Corporation shall be capable of taking, receiving, or holding any real estate, by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to the limitation expressed in the second section of this Act as to the aggregate amount of such real estate, and also to the provisions of an Act entitled "An Act Relating to Wills," passed April thirteen, eighteen hundred and sixty; and the said Corporation shall be also competent to act as a Trustee in respect to any devise or bequest pertaining to the objects of said Corporation, and devises and bequests of real or personal property may be made directly to said Corporation, or in trust, for any of the purposes comprehended in the general objects of said Society; and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SEC. 7. The said Corporation shall also possess the general powers specified in and by the Third Title of Chapter Eighteen of the First Part of the Revised Statutes of the State of New York.

SEC. 8. This Act shall take effect immediately.

AN ACT to amend the Charter of the Missionary Society of the Methodist Episcopal Church, being Chapter One Hundred and Sixty-Nine of the Laws of 1906; became a law April 6, 1906, with the approval of the Governor. Passed, three fifths being present. Effective January 1, 1907.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Sections two and three of chapter one hundred and seventy-five of the laws of eighteen hundred and seventy-three, entitled "An Act to amend the Charter of the Missionary Society of the Methodist Episcopal Church," are hereby amended to read respectively as follows:

SEC. 2. All persons associated, or who may become associated, together in the Society above named, are constituted a body corporate by the name and style of the "Board of Foreign Missions of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of such

Act April ninth, eighteen hundred and thirty-nine; and such corporation is, and shall be, capable of purchasing, holding, and conveying such real estate as the purposes of such corporation shall require; but the annual income of the real estate held by it at any time, within the State of New York, shall not exceed the sum of two hundred and fifty thousand dollars.

SEC. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian Missions, in foreign countries and also in such other places, subject to the sovereignty of the United States, which are not on the continent of North America or the islands adjacent thereto, as may be committed to the care of said Corporation by the General Conference of the Methodist Episcopal Church.

SEC. 4. This act shall take effect on the first day of January, in the year nineteen hundred and seven.

AN ACT to amend Chapter One Hundred and Seventy-Five of the laws of eighteen hundred and seventy-three, entitled "An Act to amend the charter of the Missionary Society of the Methodist Episcopal Church," now called the Board of Foreign Missions of the Methodist Episcopal Church, in relation to the election of officers, being Chapter One Hundred and Sixty of the Laws of 1920, effective April 13, 1920.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Section five of chapter one hundred and seventy-five of the laws of eighteen hundred and seventy-three, entitled "An Act to amend the charter of the Missionary Society of the Methodist Episcopal Church," is hereby amended to read as follows:

SEC. 5. Thirteen members of the said Board of Managers present at any meeting thereof shall be a sufficient number for the transaction of business. The Corresponding Secretaries shall be elected by the General Conference of the Methodist Episcopal Church, and they and the Treasurer shall hold their respective offices for four years, and until their successors are elected and shall have qualified; and in case of a vacancy by resignation, death or otherwise in the office of Corresponding Secretary, the Bishops of the said Methodist Episcopal Church shall fill such vacancy till the next ensuing General Conference. The Treasurer may exercise his duties, as the Board may direct, in any state.

SEC. 2. This act shall take effect immediately.

CONSTITUTION OF THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH

Adopted by the General Conference of 1916; amended and altered by the
General Conferences of 1920, 1924, 1928 and 1932

I. AIM

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become his disciples, and to gather these disciples into Christian Churches which shall be, under God, self-propagating, self-supporting and self-governing; to co-operate so long as necessary with these Churches in the evangelizing of their respective countries, and to bring to bear on all human life the spirit and principles of Christ.

II. INCORPORATION

1. There shall be a Board of Foreign Missions, duly incorporated according to law, and having its office in New York City; said Board of Foreign Missions shall have committed to it the general supervision of all work in fields outside of the jurisdiction of the United States, in harmony and co-operation with the constituted authorities of the Church in said fields, and similarly in such places subject to the sovereignty of the United States as may be assigned to it by the General Conference from time to time, and shall be subject to such rules and regulations as the General Conference may prescribe.

2. Other denominational agencies shall undertake work in the fields indicated only in co-operation with this Board.

III. CONSTITUTION

Article 1

NAME AND OBJECT

The name of this organization shall be the Board of Foreign Missions of the Methodist Episcopal Church. Its objects are religious, philanthropic, and educational, designed to diffuse more generally the blessings of Christianity, by the promotion and support of all phases of church work and missionary activity in foreign countries; and also in such other places subject to the sovereignty of the United States, but not on the continent of North America or the islands adjacent thereto, as may be committed to the care of such organization by the General Conference of the Methodist Episcopal Church, under such rules and regulations as said General Conference may from time to time prescribe.

Article 2

LIFE MEMBERS AND HONORARY MANAGERS

1. Members of the Foreign Missionary Society who contribute \$1,000 at one time shall become Life Members and may attend the Annual Meeting of the Board, but without vote.

2. Honorary Managers not to exceed twenty in number may be elected by the General Conference, and, in case of vacancies, may be elected by the Board of Managers during the interval between the sessions of the General Conference, said Honorary Managers being entitled to speak in the meetings of the Board of Managers, but not to vote.

Article 3

BOARD OF MANAGERS

1. The management and disposition of the affairs and property of the Board of Foreign Missions, the making of appropriations and the administration of appropriations, and all other funds shall be vested in a Board of Managers. This Board shall determine what fields shall be occupied as Foreign Missions and the amount necessary for the support of each, and shall make appropriations for the same, including an emergency fund of \$50,000, provided that the Board of Managers shall not appropriate for a given year, including the emergency appropriation of \$50,000, more than the total income for the preceding year.

2. The Board of Managers shall consist of thirty-two Traveling Ministers of the Methodist Episcopal Church and thirty-two Laymen of the Methodist Episcopal Church elected by the General Conference upon nomination of the Bishops. All the Effective Bishops and Effective Missionary Bishops shall be *ex-officio* members of said Board. In constituting this Board of Managers, the Bishops shall nominate one representative from each Area in the United States, preserving as nearly as possible an equality in the number of Ministers and Laymen.

3. The Board of Managers shall meet annually at such time and place as the Executive Committee shall determine. Due notice of such time and place shall be given to each member.

4. The Board of Managers shall elect an Executive Committee, consisting of twenty-one members. This Committee shall meet monthly at the headquarters of the Board in New York City, unless otherwise ordered by the Board.

5. Vacancies in the Board of Managers shall be filled as the Charter provides. The Board shall have authority to make By-Laws, not inconsistent with this Constitution or the Charter; to print books, periodicals, and tracts for Foreign Missions; to elect a President, one or more Vice-Presidents, a Treasurer, and such Assistants as may be necessary, a Recording Secretary, and such Assistant and other Secretaries as may be necessary; to fill vacancies that may occur among the officers elected by the Board; to organize Departments for the administration of the work of the Board; to invite the co-operation of other agencies where such co-operation will increase the efficiency of the work in the foreign field. The funds of the Board shall be administered on the Mission field by agencies which the Board shall approve. It shall present a statement of its transactions and funds to the Church in its annual report, and shall lay before the General Conference a report of its transactions for the preceding four years, and the state of its funds.

6. The Board of Foreign Missions shall have power to suspend a Corresponding Secretary, Treasurer, Assistant Treasurer, or any elected officer of the Board of Managers, for cause to it sufficient. For the investigation of the official con-

duct of the person against whom complaint shall have been made, a time and place shall be fixed by the Board of Managers, at as early a day as practicable. Due notice shall be given by the Board to the Bishops, who shall select one of their number to preside at the investigation, which shall be before a Committee of twelve persons, six Ministers and six Laymen, none of whom shall be members of the Board of Managers. Said Committee shall be appointed by the Bishop selected to preside at the investigation. In the interim between General Conferences, two thirds of said Committee shall have power to remove from office the official against whom complaint has been made.

7. In case a vacancy shall occur in the office of Corresponding Secretary, the Bishops shall have power to fill the vacancy if the Board of Managers shall so request, and until they do so the Board of Managers shall provide for the duties of the office.

8. Thirteen members present at any meeting of the Board of Managers shall be a quorum.

9. The Board shall have authority to solicit and receive funds for the publication and distribution of tracts.

Article 4

CORRESPONDING SECRETARIES

1. There may be two Corresponding Secretaries, having co-ordinate power, who shall be the executive officers of the Board of Foreign Missions. The Secretary or Secretaries shall be elected by the General Conference quadrennially.

2. They shall be subject to the direction of the Board of Managers, and their salaries, which shall be fixed by the Board of Managers, shall be paid out of the treasury. They shall be employed exclusively in conducting the correspondence of the Board, in furnishing the Church with missionary intelligence, in promoting the work committed to this Board and the general interests of the cause by correspondence, travel and such other activities as the service involves and the Board may approve.

Article 5

ELECTION OF OFFICERS AND PRESIDING OFFICERS

1. *Election of Officers.* The officers to be elected by the Board shall be chosen and hold their office for the term of one year, or until their successors shall be elected; or, if a vacancy should occur during the year by death, resignation, or otherwise, it may be filled at any regular meeting of the Board. The first election of each quadrennium shall be held at the regular meeting of the Board next succeeding the General Conference.

2. *Presiding Officer.* At all meetings of the Board, the President shall preside. But if he should be absent, one of the Vice-Presidents shall take his place. In the absence of the President and of all the Vice-Presidents a member appointed by the meeting for the purpose shall preside. The minutes of each meeting shall be signed by the Chairman of the meeting at which the same are read and approved and by the Recording Secretary.

Article 6

APPOINTMENT AND SUPPORT OF MISSIONARIES

1. A person shall be acknowledged as a Missionary or receive support as such from the Funds of the Board of Foreign Missions only when such person has been approved by the Board of Managers and assigned to some definite field, except as provided in Section 2. Ministerial Missionaries shall be constituted by the joint action of a General Superintendent and the Board. Lay Missionaries shall be appointed by the Board of Managers.

2. The Board may provide for the support of Retired Missionaries and of the widows and orphans of Missionaries who may not be provided for by their Annual Conferences respectively; provided they shall not receive more than is usually allowed Retired Ministers, their widows and orphans, in home Conferences. In this matter the Board shall, as far as practicable, base its procedure upon provisions similar to those prescribed for Annual Conferences.

Article 7

FIELD FINANCE COMMITTEES

1. In a mission field of the Board of Foreign Missions in which there may be an Annual Conference, Mission Conference or an organized Mission, there shall be a Committee on Finance, consisting of the following members, *ex officio*: the resident Bishop, the Mission Treasurer and the Mission Superintendents. The Committee shall also include such other persons as the Annual or Mission Conference or Mission may elect, part of whom may be Laymen, subject to the approval of the Board of Foreign Missions. The Committee shall elect its own Chairman. This Committee shall be responsible to the Board of Foreign Missions for the administration of the funds provided by the Board.

2. In the territory of a Central Conference or a Central Mission Conference said Conferences may prescribe the method of constituting such Finance Committees, subject to the approval of the Board of Foreign Missions. These Committees shall be responsible to the Board of Foreign Missions for the administration of its funds.

3. In the territory of a Central Conference where a Council of Co-operation has been organized in accordance with the enactments of the *Discipline*, the Field Finance Committees shall be responsible to the Board of Foreign Missions for the administration of its funds and properties, except that the Committees shall be directly responsible to the Council of Co-operation for the administration of funds and properties which have been transferred by the Board to the Council for determination.

4. The Board of Foreign Missions shall make no fundamental decision with regard to the Schools, Churches, Missions and social institutions of the Methodist Episcopal Church in the foreign fields, or with reference to administration, policy and property matters connected therewith, until there has first been consultation with the resident Bishop and the Finance Committee of the Conference concerned.

Article 8

AMENDMENTS

This Constitution shall be subject to amendment or alteration only by the General Conference.

BY-LAWS OF THE BOARD OF FOREIGN MISSIONS

ADOPTED AT THE ANNUAL MEETING, NOVEMBER 13-15, 1916

AMENDED AT THE ANNUAL MEETING, NOVEMBER 7-9, 1918; BY THE EXECUTIVE COMMITTEE, JUNE 15, 1922; BY THE ANNUAL MEETING, NOVEMBER 20-22, 1922; BY THE EXECUTIVE COMMITTEE, JANUARY 24, 1929, MARCH 16, 1933, AND JANUARY 21, 1937.

I. PROCEDURE OF THE BOARD

1. In harmony with the provisions of the Constitution as adopted by the General Conference, the Board of Foreign Missions shall meet annually at its headquarters in New York City, due notice of the meeting being given to each member. The necessary traveling expenses of the members in attendance upon its meetings shall be paid from the treasury of the Board.

2. The President of the Board shall act as permanent chairman at all regular sessions of the Board, and the presiding officers of the various sessions of the Annual Meeting of the Board shall be selected by the Bishops from among the General Superintendents and the Missionary Bishops.

3. Special meetings of the Board may be called by the President, or the Corresponding Secretaries, and must be called by the President upon the written request of fifteen managers.

4. The Board at its annual meeting shall appoint a Committee on Nominations consisting of two Bishops, four managers, and one of the Executive officers of the Board.

The Committee on Nominations shall present for confirmation the names of members to serve during the annual meeting on the following committees:

(1) General Distribution; (2) General Reference; (3) Eastern Asia; (4) Southern Asia; (5) Africa; (6) Europe and North Africa; (7) South America; (8) Mexico; (9) Appropriations of the Woman's Foreign Missionary Society; (10) Resolutions.

5. The Board may appoint such other committees from time to time as occasion may require.

6. The General Conference Rules of Order shall be used to decide parliamentary questions and procedure in the meetings of the Board and its committees.

II. OFFICERS AND THEIR DUTIES

I. PRESIDENT AND VICE-PRESIDENT

The Board shall elect a President and a Vice-President, who shall hold their respective offices for one year or until their successors shall be elected. It shall be the duty of the President to serve as the permanent chairman of the Board at its annual meetings, to preside over the meetings of the Executive Committee, and to perform such other functions as are usual to his office. If the President and the Vice-President be absent, a President *pro tem.* may be elected. The President shall be *ex-officio* a member of all committees in addition to the number of members hereinafter specified.

2. CORRESPONDING SECRETARIES

1. The Corresponding Secretaries shall have charge of all correspondence of the Board, and shall be exclusively employed in supervising the foreign missionary work of the Church and in promoting its general interests. They shall prepare the docket of business for the meetings of the Board, and of the Executive and other standing committees, except the Committee on Finance, and shall keep a vigilant eye upon all the affairs of the Board and of its missions. They shall be advisory members of all committees. It shall be their duty to convey to the Bishops in charge of mission fields, to the Board, and to the standing committees, such communications and such information concerning our foreign missions as the circumstances may require.

2. The Corresponding Secretaries shall act in conjunction with the Committee on Candidates in selecting and appointing to the field the missionaries to be sent out by the Board. They shall place in the hands of the missionaries a copy of the Manual of Instructions authorized by the Board, with such other instructions and explanations as may be advisable, and they shall explicitly inform all missionaries that they are in no case to depart from such instructions.

3. ASSOCIATE SECRETARIES AND SECRETARIES FOR DEPARTMENTS

1. The Board or the Executive Committee may elect a Recording Secretary, and one or more Assistant or Associate Secretaries who shall be chosen and assigned to their respective duties, on nomination and recommendation of the Corresponding Secretaries. They shall work in co-operation with, and under the direction of, the Corresponding Secretaries and the Board, and shall perform such functions and undertake such duties as may be assigned to them.

2. Secretaries for Departments may be chosen by the Board or Executive Committee on recommendation of the Corresponding Secretaries, as the needs of the Executive and Administrative work may demand. They shall have charge of the departments to which they are assigned and shall conduct their work under the direction of the Corresponding Secretaries.

4. TREASURER

1. The Treasurer shall receive all moneys belonging to the Board and shall receipt therefor. He shall keep proper books of accounts showing receipts and disbursements and all other financial transactions connected with the treasury of the Board. He shall keep an account of all receipts by Conferences, and of all expenditures by missions, and of particular appropriations. The accounts and books of the Treasurer shall be examined by auditors selected by the Finance Committee. He shall report the state of the funds and, whenever required, shall exhibit his books, vouchers, and securities at meetings of the Committee on Finance and of the Auditors, and shall report regularly to the Executive Committee the state of the treasury. He shall be an advisory member of the Executive, Administrative, and Finance Committees.

2. He shall honor all orders of the Board of Managers upon the treasury within the several appropriations made at the annual meeting. After approval by the Corresponding Secretaries, he shall pay the outgoing and return expenses

of missionaries, and all bills for office and miscellaneous expenses within the appropriations, or upon authorization of the Executive or Administrative Committees.

3. He shall, under the advice of the Committee on Finance, keep all uninvested money of the Board on deposit in such bank or banks as shall be approved by said committee in the name of the Board of Foreign Missions, subject to the order of its Treasurer. He is authorized to negotiate loans under the direction and approval of the Committee on Finance.

4. Under the supervision of the Committee on Finance, he shall have the custody of the securities and property belonging to the Board, and shall have authority to sell and assign stocks and bonds, and to make investments upon the approval of said Committee.

5. The Treasurer shall serve as secretary of the Committee on Finance, and shall keep full minutes of the proceedings of the Committee. He shall conduct such correspondence as properly belongs to the Treasurer's Department. He shall have the custody of the Corporate Seal, and shall be the proper officer to execute all instruments on behalf of the Board.

6. The Treasurer shall be required to give bond in a responsible Fidelity Company, in such amount as will be deemed necessary by the Finance Committee, the premium on said bond to be paid by the Board.

5. ASSISTANT TREASURERS

1. The Board may elect two or more Assistant Treasurers whose duty it shall be to co-operate with the Treasurer in the work of the Treasurer's Department under the direction of the Board and the Treasurer. One of the Assistant Treasurers may be designated as Associate Treasurer.

2. During the absence of the Treasurer, the Associate Treasurer shall perform all the duties devolving upon the Treasurer under these By-Laws; and at any time the Associate Treasurer or any other Assistant Treasurer shall be authorized to sign checks, drafts, bills of exchange and legal documents requiring the signature of the Treasurer.

3. The several Assistant Treasurers shall be required to give bonds in responsible surety or fidelity companies, in such amounts as may from time to time be deemed necessary by the Finance Committee, the premiums on such bonds to be paid by the Board.

6. RECORDING SECRETARY

It shall be the duty of the Recording Secretary to keep the Minutes of the Meetings of the Board, and of the Executive Committee, and the several standing committees of the Board. He shall give due notice, after consultation with the Corresponding Secretaries, of all meetings of the Board, the Executive and other standing committees, and notify the Treasurer of all grants or expenditures authorized by action of the Board, or of its properly authorized committees, and shall perform such other functions as pertain to the office of a Recording Secretary.

III. EXECUTIVE COMMITTEE

1. There shall be an Executive Committee of thirty members, consisting of an equal number of ministers and laymen, who shall be nominated and elected

by the Board of Foreign Missions from among its own members, and who shall hold office until their successors are appointed. The President of the Board of Foreign Missions shall be the chairman of the Executive Committee.

2. The Executive Committee shall have authority to pass upon all matters referred to it by the Board of Foreign Missions, or brought to its attention in the regular docket of business prepared by the Corresponding Secretaries, or referred to it by any standing committee. It shall have the authority and function of the Board acting *ad interim*, within such limitations as the Board from time to time may establish.

3. The Executive Committee shall meet at such stated times as the Board or itself may determine, or at the call of the Corresponding Secretaries. Nine members of the Executive Committee shall constitute a quorum for the transaction of business.

IV. STANDING COMMITTEES AND THEIR WORK

I. ADMINISTRATIVE COMMITTEE

There shall be an Administrative Committee, appointed by the Board, consisting of eleven members, which shall have power to deal with routine business and such other matters as may be referred to it by the Executive Committee or the Corresponding Secretaries.

The Committee shall have power to pass upon the following classes of items, subject to the approval of the Executive Committee, to whose members it shall send a digest of its minutes by mail in time for consideration before each meeting of the Executive Committee.

1. Matters specifically referred to it by the Executive Committee.
2. Redistributions by the Finance Committees of the Missions.
3. Allowances for retired missionaries and for the widows and orphans of missionaries.
4. School allowances for children of missionaries.
5. The assignment of missionaries under the "Parish Abroad Plan."
6. Provision for transit expenses.
7. The granting of furloughs when recommended by Finance Committees on the field, and in emergent conditions upon medical certificates; also the extension of furloughs.
8. Grants from the Emergency and Incidental Funds of amounts not exceeding \$500.
9. Matters to be referred or calling for further correspondence before specific action.
10. Any other matters of a formal or routine character.
11. Upon the recommendation or with the concurrence of the Corresponding Secretaries, the Administrative Committee shall be authorized also to consider and act upon any matters of emergent character, which may arise in the interim between the regular meetings of the Executive Committee and the Board, provided, however, that no financial obligation shall be incurred beyond that which is indicated in section 8 above. A majority shall constitute a quorum.

2. COMMITTEE ON MISSIONARY PERSONNEL

1. There shall be a Committee on Missionary Personnel appointed by the Board and consisting of seven ministers and four laymen.

It shall be the duty of this Committee to consider and act upon all matters pertaining to the selection, cultivation and training of candidates for missionary service. The Committee shall have authority with the approval of the Corresponding Secretaries, to recommend to the Executive Committee for acceptance and appointment any candidate who, in their judgment, is properly qualified and for whom financial support may be available.

2. The Committee shall consider all questions concerning missionary personnel including recall, retirement, or any other questions affecting the status of missionaries which may be referred to it by the Board, the Executive Committee or the Corresponding Secretaries, and make recommendations to the Board or the Executive Committee.

3. There may be one or more Regional Committees appointed by the Board or the Executive Committee consisting of members of the Board and others who by residence and special qualifications may be available, which shall consider and recommend to the Committee on Missionary Personnel, candidates who, in their judgment, are properly qualified. These Committees shall transmit, with their recommendations, all the documents pertaining thereto.

3. COMMITTEE ON FINANCE

1. There shall be a Committee on Finance, consisting of thirteen members, at least four of whom shall be ministers. It shall be the duty of this Committee to aid the Treasurer to provide ways and means, and to consider all financial matters not otherwise provided for in these By-Laws. It shall have authority to advise the Treasurer as to the deposit of all uninvested moneys of the Board, and to direct him in respect to investments, loans, and other financial transactions of the Board.

2. This Committee shall consider and report to the Executive Committee for concurrent action on all applications for loans to missions, or to institutions connected with the missions. When such items are presented first to the Executive Committee, action shall not be deemed complete until it is concurred in by the Committee on Finance. All matters arising under wills or concerning the gift or purchase of property, liable to involve the Board in new policies or unusual expenditures, shall require the concurrent action of the Executive Committee. All other questions arising under wills or concerning lands held by the Board shall be determined by this Committee.

3. The Committee shall provide for an annual audit of the books and accounts of the Treasurer by a firm of Certified Public Accountants. Six members shall constitute a quorum.

4. COMMITTEE ON MISSIONARY EDUCATION, SUNDAY SCHOOLS, AND YOUNG PEOPLE'S WORK

There shall be a Committee on Missionary Education, Sunday Schools, and Young People's Work, consisting of three members. It shall be the duty of this Committee to consider and determine all matters pertaining to the missionary

education and the development of our young people in Sunday schools and young people's organizations, and to have charge of those matters having to do with inter-Board relationships, as far as they relate to the educational training in missions of our people, provided, however, that any proposal involving financial obligation outside the regular budget shall be referred to the Board or the Executive Committee for its action.

5. COMMITTEE ON EDUCATION IN THE FOREIGN FIELDS

There shall be a Committee on Education in the Foreign Fields, consisting of not more than ten nor less than seven members, ministers and laymen, whose duty it shall be to consider and determine all matters relating to the educational institutions and policies of the Board of Foreign Missions in foreign lands, and to give special attention to all questions arising out of our relationship to union educational institutions in the foreign field, and to inter-Board relationships growing out of the same, provided, however, that any proposal involving financial obligation outside the regular budget shall be referred to the Board or the Executive Committee for its action.

6. PROCEDURE OF COMMITTEES

1. Each standing committee shall, during its first meeting after election, select its own chairman, who, however, shall not be chairman of any other standing committee; and if he be absent at any meeting it shall choose a chairman *pro tem*.

2. Each committee shall cause to be recorded a correct minute of all its proceedings, the items of business to be brought to it, and enter the same in a book for that purpose; each committee may determine the time for its regular meeting, or may meet at the call of its chairman or the Corresponding Secretaries.

3. Each standing committee shall report through the Corresponding Secretaries to the Executive Committee for its information, a summary of the business transacted, and whenever a majority of the members present and voting so requests, any matter under consideration shall be referred to the Executive Committee for its action.

4. The Corresponding Secretaries, the Treasurer, and the Assistant Treasurer shall constitute a committee to consider the estimates prepared by the Finance Committee of the Missions, and to report recommendations concerning the same to the Board at its Annual Meeting, for its guidance in making its appropriations for the ensuing year.

5. The Corresponding Secretaries shall be advisory members, without a vote, of the standing committees, except the Committee on Audits, and the Bishop having charge of a foreign mission shall be *ex-officio* a member of the respective committees.

6. When any matter is referred to a committee with power, it shall be the duty of that committee to report to the Recording Secretary its final action on the case for record.

V. FINANCIAL REGULATIONS

Within the appropriations made by the Board of Foreign Missions, payment of salaries of missionaries (where a schedule of salaries has been fixed by the

Board for any foreign mission), payment of the expenses of outgoing and returning missionaries, and payment of all special appropriations, except for the purchase or improvement of property, shall be made by the Treasurer without further action of the Board.

Office and miscellaneous expenses shall be audited by a Corresponding Secretary, and paid on his order on the face of the original bills; the accounts of outgoing and returning missionaries shall also be audited by a Corresponding Secretary before final settlement of the same. Aside from the above provision no person shall be allowed to make drafts on the Treasury, except as specifically authorized by the Board or the Executive Committee.

Real estate may be purchased for the Board, and improvements made on real estate by the erection of buildings or otherwise, only by direction of the Board, or as provided in Section 2 of the By-Law on the Committee on Finance.

Where the Board makes a special appropriation for the purchase or improvement of real estate in any foreign mission, the Board or its Committee on Finance shall determine the time and manner of payment, and designate the person by whom such appropriation shall be expended, before payment shall be made.

The Committee on Finance shall have power to appoint a Treasurer and Finance Committee for each mission or group of missions, and the Treasurer and Finance Committee so appointed shall be responsible to the Board, through its Committee on Finance and its executive officers, for the performance of their duties.

Appropriations and balances of total appropriations of any mission unexpended at the close of the calendar year, whether in the hands of the Treasurer of the mission, or of the Board or any of their agents, shall lapse into the treasury and may not be thereafter used for the purpose for which they were appropriated, except to discharge pre-existing obligations under these appropriations, without special authorization of the Board or its Executive Committee.

VI. AMENDMENTS OF BY-LAWS

These By-Laws may be altered or amended by the Board of Managers or its Executive Committee at any regular meeting of either by a two-thirds vote, provided that at least two months' notice of the proposed alteration or amendment has been given and a copy of the proposed amendment or alteration sent to each member at least one month in advance of the meeting at which they are to be acted upon. By-Laws which are merely rules of procedure for business of meetings may be suspended at any meeting by a two-thirds vote without previous notice.

HISTORICAL STATEMENT

In the year 1818, in one of the weekly sessions of the New York Preachers' Meeting, a resolution prepared by the Rev. Laban Clark was adopted, recommending the organization of a Bible and Missionary Society of the Methodist Episcopal Church. A committee of the Preachers' Meeting, consisting of Laban Clark, Nathan Bangs, and Freeborn Garrettson, was appointed to draft a Constitution. This was discussed and perfected at a later session of the Preachers' Meeting, and submitted, on April 5, 1819, to a public meeting called to organize the Society. The meeting was held in the old Forsyth Street Church (then called Bowery Church). The following is an extract from the Minutes of this first meeting:

"Bowery Church April 5, 1819. At a call made yesterday from the pulpits, a large number of members of the Methodist Society met this evening at half past seven o'clock. On motion of Joshua Soule, Rev. Nathan Bangs was called to the chair; Francis Hall was chosen Secretary of the meeting, and remarks were made by Messrs. Garrettson, Soule, and others. Then, on motion of Freeborn Garrettson, seconded by Laban Clark, it was Resolved: that it is expedient for this meeting to form a Missionary and Bible Society of the Methodist Episcopal Church in America.

"On motion of Joshua Soule, seconded by Thomas Mason, the meeting proceeded to consider the constitution that had been prepared; and, article by article, it was amended and adopted. Subscriptions were then taken, and, on motion of Joshua Soule, seconded by William Thacher, the new Society proceeded to elect its officers with the following results, namely:

"Bishop William McKendree, President; Bishop Enoch George, First Vice-President; Bishop Robert R. Roberts, Second Vice-President; Rev. Nathan Bangs, Third Vice-President; Mr. Francis Hall, Clerk; Mr. Daniel Ayres, Recording Secretary; Rev. Thomas Mason, Corresponding Secretary; Rev. Joshua Soule, Treasurer."

Previous to the formation of this Society, Home Missionary activities on a limited scale had been carried on by the separate Conferences. Within the bounds of the Ohio Conference, work among the Indians had been inaugurated three years before the organization of the Missionary Society, by the Negro, John Stewart. Formerly a drunkard, Stewart had been converted under the preaching of Rev. Marcus Lindsay in Marietta, Ohio, in 1816; had felt the call to become a missionary to the Indians and had begun his preaching among the Wyandot tribe, on the upper Sandusky, in northern Ohio. He had many converts, and after continuing his work among them for more than two years, in the spring of 1819 he obtained a license as a Local Preacher in the Methodist Episcopal Church, from the Quarterly Meeting near Urbana. The first official visit to the Wyandot Mission was made by the Presiding Elder, Rev. James B. Finley, in November, 1819. Sixty-two Indians were at that time received into the membership of the "Methodist Society" by the Presiding Elder. At the session of the Ohio Conference in 1820, Rev. James B. Finley was sent as a missionary to the Wyandot tribe.

It was this work among the Wyandots, as the most outstanding missionary work then being attempted in the Church, that had fired the imagination of Methodism at this time, and had helped largely to bring about the demand for the organization of the Missionary Society.

In May, 1820, the General Conference, then in session in Baltimore, Maryland, approved the new Missionary Society and its Constitution, eliminating, however, its Bible and Tract Publishing features, as recommended by a committee of the Society. The General Conference also emphasized the provision in the Constitution for the formation of Auxiliary Societies in all the Annual Conferences. At the end of two years, sixteen of these Auxiliaries had been

formed, and for a while missionaries were sent to Home Mission Fields by these Conference Auxiliaries, under the appointment of the Bishops, somewhat as they are now appointed by the various Branches of the Woman's Foreign Missionary Society, rather than by the National Organization.

The Treasurer's Report at the end of the first year, April, 1820, showed an income of \$823.04. Ten years later it had increased to \$10,545.00. The work was confined to the United States until 1832. In that year Melville B. Cox was appointed the first foreign missionary of the Methodist Episcopal Church and sailed for Liberia, November sixth. The Missionary Society continued to administer both the Home and Foreign Missionary work of the Church until 1907, when the Board of Home Missions and the Board of Foreign Missions began their separate existence. This division had been arranged for at the General Conference of 1904, which had appointed a Commission to work out the details.

YOUR WILL AND FOREIGN MISSIONS

Under the title of "Your Will and Foreign Missions" the Board has prepared a little pamphlet containing information that most persons desire to know in this connection. It not only gives the standard form of bequest as found below but shows how that form can be modified to meet various conditions such as annuities and trust funds. It also discusses the matter of designations in wills, life insurance and cautions that should be followed.

The making of a will is an important action and should be done with great care. Someone has said, "Our will is the last message that we can give to the world. Let our message, like that of Christ's, be one of love for all mankind."

I hereby give, devise and bequeath to the Board of Foreign Missions of the Methodist Episcopal Church, incorporated by the Legislature of the State of New York, with offices in the City of New York

.....

and the receipt of the Treasurer thereof shall be a sufficient discharge to my executor therefor.

MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH

JANUARY 1, 1940

(F.)—Those on Furlough. Year of first sailing to the Field given in parenthesis

CHINA CONFERENCES

CHINA GENERAL

Fuller, Mr. and Mrs. Glenn V., P. O. Box 251, Shanghai. (1921.)
Oldroyd, Miss Gertrude N. (F.), 150 Fifth Ave., New York, N. Y. (1924.)

CENTRAL CHINA

Brown, Dr. and Mrs. Robert E., Care of Mr. Fuller, P. O. Box 251, Shanghai. (1917.)
Gale, Rev. and Mrs. Francis C., 38 Hwangnih-sing, Nanking. (1908.)
Hale, Rev. and Mrs. Lyman L., Chinkiang. (1914.)
Jones, Rev. and Mrs. Francis P., Care of Mr. Fuller, P. O. Box 251, Shanghai. (1915.)
Maurer, Mr. and Mrs. Herrymon, University of Nanking, Chengtu. (1938.)
Steward, Prof. and Mrs. Albert N., University of Nanking, Nanking. (1921.)
Trimmer, Dr. Clifford S., University Hospital, Nanking. (1922.)
Trimmer, Mrs. C. S., P. O. Box 251, Shanghai. (1922.)
Watters, Miss Hyla S. (M. D.), Wuhu Hospital, Wuhu. (1924.)

FOOCHOW

Billing, Prof. and Mrs. Arthur W., Foochow Fukien. (1907.)
Bissonnette, Rev. Wesley S., Kutien, Fukien. (1903.)
Bissonnette, Mrs. W. S. (F.), 1730 Clark St., Honolulu, T. H. (1904.)
Brewster, Dr. and Mrs. Harold N., Foochow, Fukien. (1931.)
Caldwell, Rev. and Mrs. Harry R. (F.), 1229 Seventeenth Ave., South, Nashville, Tenn.
Hayes, Rev. E. Pearce, Futsing, via Foochow. (1920.)
Hayes, Mrs. E. Pearce (F.), 1902 Monterey Road, South Pasadena, Cal. (1920.)
Humphrey, Rev. and Mrs. Loren R., Foochow, Fukien. (1939.)
Jarvis, Dr. and Mrs. Bruce W. (F.), Lowry, Minn. (1923.)
Kellogg, Dr. and Mrs. Claude R. (F.), 678 South Los Robles Ave., Pasadena, Cal. (1910.)
Lacy, Rev. and Mrs. Henry V. (F.), 522 North Bright Ave., Whittier, Cal. (1913.)
Simister, Miss Edith W., Anglo-Chinese College, Foochow, Fukien. (1929.)
Stowe, Rev. and Mrs. Everett M., Fukien Christian University, Foochow, Fukien. (1922.)
Wiant, Mr. and Mrs. Paul P., Foochow, Fukien. (1917.)
Worley, Rev. and Mrs. Harry W., Foochow, Fukien. (1914.)

HINGHWA

Carson, Rev. and Mrs. F. Stanley, Hinghwa. (1905.)
Cole, Rev. and Mrs. Winfred B., Hinghwa, Fukien. (1908.)
Winter, Rev. and Mrs. Charles E. (F.), 2314 Thirty-fourth St., Des Moines, Iowa. (1923.)

KIANGSI

Gaw, Miss Evaline, Susan Toy Ensign Memorial Hospital, Nanchang, Kiangsi. (1922.)
Hecker, Miss Willo M. (F.), 150 Fifth Ave., New York, N. Y. (1920.)
Holland, Rev. Leland W., Susan Toy Ensign Memorial Hospital, Nanchang, Kiangsi. (1920.)
Holland, Mrs. Leland W. (F.), 1365 Topeka St., Pasadena, Cal.
Houston, Miss Coral, Susan Toy Ensign Memorial Hospital, Nanchang, Kiangsi. (1924.)
Johannaber, Rev. and Mrs. Charles F. (F.), 829 Foster St., Evanston, Ill. (1915.)
Johnson, Rev. William R., Care of Miss E. Fredericks, Phillips House, Kowloon, Hong-kong. (1906.)
Johnson, Mrs. William R. (F.), 11411 Mayfield Road, Cleveland, Ohio. (1906.)
Lacy, Rev. and Mrs. G. Carlton, 169 Yuen Ming Yuen Road, Shanghai. (1914.)
Libby, Dr. and Mrs. Walter E., House 51, Lot 69, Kuling, Kiangsi. (1916.)
Perkins, Dr. and Mrs. Edward C., Water of Life Hospital, Kiukiang, Kiangsi. (1910) (1917.)
Ploeg, Miss Deanetta, Water of Life Hospital, Kiukiang, Kiangsi. (1924.)
Ploeg, Miss Elizabeth, Water of Life Hospital, Kiukiang, Kiangsi. (1926.)
Weiss, Dr. and Mrs. Ernest W., 5 T'iao Hutang, Peking, North China. (1939.)

NORTH CHINA

Aeschilman, Rev. and Mrs. Edward J., Peking Theological Seminary, Peking. (1919) (1921.)
Backus, Dr. and Mrs. Reno W., Hopkins Memorial Hospital, Peking. (1926.)
Berkey, Mrs. Marguerite L. (F.), R. R. I., Norfolk, Neb. (1922.)
Breece, Prof. and Mrs. Thomas E., Yenching University, Peking West. (1918.)
Clay, Dr. and Mrs. Ernest H. (F.), 219 North Oak Park Ave., Oak Park, Ill. (1925.)
Coole, Rev. and Mrs. Arthur B., Peking. (1924.)
Davis, Miss Melissa J., Peking. (1922.)
Davis, Rev. and Mrs. Walter W., Yenching University, Peking West. (1907) (1911.)
Dewey, Rev. and Mrs. Horace E., Changli. (1921.)
Dixon, Rev. and Mrs. Edward W., South Suburb, Tientsin. (1920) (1923.)
Felt, Rev. and Mrs. Carl A., Peking Theological Seminary, Peking. (1903.)
Hibbard, Rev. and Mrs. Earl R., Tientsin. (1918.)
Hoose, Mrs. Earl A., Methodist Mission, Peking, North China. (1915.)
Krause, Mr. and Mrs. Oliver J., Peking. (1903) (1907.)
Leitzel, Mrs. Ruth R., Hui Wen Academy, Peking. (1915.)
Pyke, Rev. and Mrs. Frederick M., Peking. (1912) (1914.)
Simpson, Mr. and Mrs. Willard J., North China Horticultural Experiment Station, Peitaiho. (1927) (1930.)
Wiant, Rev. and Mrs. Bliss M., Yenching University, Peking, North China. (1922.)

Winans, Rev. and Mrs. Edward J., Changli. (1910.)

SHANTUNG

Hanson, Rev. and Mrs. Perry O., Taian, (1903.)

WEST CHINA

Beech, Rev. Joseph, West China Union University, Chengtu. (1899.)

Beech, Mrs. Joseph (F.), 1644 Greenleaf Ave., Chicago, Ill. (1904.)

Gentry, Dr. and Mrs. W. Max (F.), Gering, Neb. (1924.)

Liljestrand, Dr. and Mrs. Sven H., West China Union University, Chengtu. (1916.)

McCurdy, Rev. and Mrs. William A., Chungking. (1917.)

Peterson, Mrs. Robert A., Eye, Ear, Nose and Throat Hospital, Chengtu. (1924.)

Rape, Rev. and Mrs. C. Bertram, Chungking High School, Chungking. (1908.)

Sawyer, Miss Myra L., West China Union University Hospital, Chengtu. (1939.)

Stockwell, Rev. and Mrs. F. Olin, Chengtu. (1925.)

YENPING

Bankhardt, Rev. and Mrs. Frederick, Yenping. (1906) (1907.)

Dennis, Rev. and Mrs. Louis R., Box 251, Shanghai. (1939.)

Downie, Dr. and Mrs. Gerald L., Spear Memorial Hospital, Yenping. (1930.)

JAPAN MISSION COUNCIL OF THE
METHODIST EPISCOPAL CHURCH

Berry, Rev. Arthur D., Aoyama Gakuin, Tokyo. (1902.)

Brumbaugh, Rev. and Mrs. Thoburn T., Aoyama Gakuin, Tokyo. (1923) (1924.)

Gealy, Rev. and Mrs. Fred D. (F.), Southern Methodist University, Dallas, Tex. (1923.)

Harker, Mr. Rowland Ray, Aoyama, Gakuin, Tokyo. (1939.)

Heckelman, Rev. and Mrs. Frederick W., 5 Aoyama Gakuin, Tokyo. (1905.)

Iglehart, Rev. and Mrs. Charles W., 7 Aoyama Gakuin, Tokyo. (1909) (1911.)

Iglehart, Rev. and Mrs. Edwin T. (F.), Katonah, N. Y. (1904) (1907.)

Scott, Rev. and Mrs. Francis N. (F.), 2925½ Van Buren Place, Los Angeles, Cal. (1903.)

Shacklock, Rev. and Mrs. Floyd, Shimo, Hirokane Cho, Hirosaki, Amori-Ken. (1920) (1923.)

Spencer, Rev. and Mrs. Robert S., 21 I-chome Kego-Hondori, Fukuoka. (1917.)

Thompson, Rev. and Mrs. Everett W., 13-C Higashi-Yamate, Nagasaki. (1926) (1927.)

KOREA CENTRAL COUNCIL

Amendt, Rev. and Mrs. Charles C., Konju. (1918.)

Anderson, Dr. and Mrs. A. Garfield, Pyengyang. (1910.)

Appenzeller, Rev. and Mrs. Henry D., Pai Chai Boys' School, Seoul. (1917) (1918.)

Becker, Rev. and Mrs. Arthur L. (F.), R. F. D. No. 2, Hillsdale, Mich. (1903) (1905.)

Billings, Rev. and Mrs. Bliss W., Union Methodist Theological Seminary, Seoul. (1908.)

Cable, Rev. and Mrs. Elmer M., Chosen Christian College, Seoul. (1899) (1901.)

Hall, Dr. and Mrs. Sherwood, Norton Memorial Hospital, Haiju. (1925.)

Jensen, Rev. and Mrs. Anders K., 34 Teido, Seoul. (1926.)

Moore, Rev. and Mrs. John Z., 103 Kyung Chang Ne, Pyengyang. (1903) (1916.)

Sauer, Mr. and Mrs. Charles A., 30 Naing Chun Chung, Seoul. (1921.)

Shaw, Rev. and Mrs. William E., Pyengyang. (1920.)

Williams, Rev. and Mrs. Franklin E. C. (F.), 303 Roanoke St., Richmond, Va. (1906.)

MALAYA CONFERENCE

Amstutz, Rev. and Mrs. Hobart B., 5 Fort Canning Road, Singapore, S. S. (1924.)

Archer, Rev. and Mrs. Raymond L. (F.), Sitterley House, Drew Forest, Madison, N. J. (1915.)

Baughman, Mr. Burr H., Anglo-Chinese School, Malacca, S. S. (1932.)

Bell, Rev. and Mrs. Percy B. (F.), 2513 East Fifty-third St., Seattle, Wash. (1929) (1934.)

Blasdel, Rev. and Mrs. Robert A., 440A, Tranquerah Road, Malacca, S. S. (1918) (1924.)

Coole, Rev. and Mrs. Douglas P., Kampar, Perak, F. M. S. (1926.)

Depler, Miss Hazel M., Methodist Girls' School, Kuala Lumpur, F. M. S. (1927.)

Dodsworth, Rev. and Mrs. Marmaduke, 136 Burmah Road, Penang, S. S. (1919.)

Eklund, Rev. and Mrs. Abel (F.), 4563 Lomita St., Los Angeles, Cal. (1920.)

Foss, Mr. Carlton Hill, 2 Wesley Road, Kuala Lumpur, F. M. S. (1939.)

Heimark, Mr. Lester A., 5 Fort Canning Road, Singapore, S. S. (1939.)

Hoover, Mrs. Ethel Y., 42 Barker Road, Singapore, S. S. (1904.)

Jenkins, Mr. and Mrs. Linden B., Anglo-Chinese School, Westlands Ave., Penang, S. S. (1927) (1930.)

Kesseling, Mr. and Mrs. Ralph A., Ipoh, F. M. S. (1930) (1935.)

Kuehn, Mr. and Mrs. Herbert F., Anglo-Chinese School, Singapore, S. S. (1930) (1935.)

McGraw, Mr. Eugene O., Anglo-Chinese School, Sitiawan, Perak, F. M. S. (1935.)

Meyer, Miss Constance, Klang, F. M. S. (1935.)

Myers, Rev. and Mrs. William H. (F.), 190 West Ninth St., Claremont, Cal. (1937) (1938.)

Patterson, Rev. and Mrs. Charles D., Bukit Mertajam, Province Wellesley, F. M. S. (1924.)

Peach, Rev. and Mrs. Preston L., 1 Wesley Road, Kuala Lumpur, F. M. S. (1913) (1914.)

Peterson, Mr. and Mrs. Herbert H., Anglo-Chinese School, Penang, S. S. (1932.)

Reinoehl, Rev. and Mrs. Waldo S., Methodist Mission, Seremban, F. M. S. (1932) (1926.)

Runyan, Rev. and Mrs. Theodore, Ipoh, F. M. S. (1929.)

Schmucker, Mr. and Mrs. Paul H., Sibul, Sarawak, Borneo. (1930) (1932.)

Schurr, Rev. and Mrs. Willard A. (F.), 3704 Grenado Ave., San Diego, Cal. (1926.)

Summers, Rev. and Mrs. Gerald V. (F.), Sitterley House, Drew Forest, Madison, N. J. (1927.)

Thompson, Rev. and Mrs. Tyler, 5 Fort Canning Road, Singapore, S. S. (1929.)

Youngdale, Miss Elsa, Anglo-Chinese Middle School, Klang, F. M. S. (1935.)

SUMATRA MISSION CONFERENCE

Alm, Rev. and Mrs. Ragnar, Kisaran, East Coast, Sumatra, N. E. I. (1930) (1933.)

Klaus, Rev. and Mrs. Armin V., Kisaran, East Coast, Sumatra, N. E. I. (1913.)

McPerren, Mr. and Mrs. Darel D., Oranje Nassaustraat 74, Medan, Sumatra, N. E. I. (1937.)

Ostrom, Rev. and Mrs. Egon, Bombaystraat, Tebing Tinggi, N. E. I. (1930) (1933.)

Prussner, Rev. and Mrs. August H., Palembang, Sumatra, N. E. I. (1920.)

PHILIPPINE ISLANDS CONFERENCES

PHILIPPINE AND PHILIPPINE NORTH

- Holter, Rev. and Mrs. Don W., 594 Calle San Luis, Manila. (1934.)
 Moore, Rev. and Mrs. Joseph W., 909 Tennessee St., Manila. (1916) (1926.)
 Peterson, Rev. and Mrs. Brandt O. M. E. Church, Lingayan, Pangasinan. (1904.)
 Riley, Rev. and Mrs. Herbert J., Tuguegarao, Cagayan. (1922.)
 Tuck, Rev. and Mrs. Ernest E., 638 Isaac Peral, Manila. (1919.)

INDIA CONFERENCES

BENGAL

- Bare, Rev. and Mrs. Carl B., 151 Dharamtala St., Thoburn M. E. Church, Calcutta. (1937.)
 Bell, Rev. and Mrs. William W., 46 Dhurrumtollah St., Calcutta. (1920.)
 Dewey, Rev. and Mrs. Halsey E., Mount Hermon School, North Point, P. O., Darjeeling, India. (1919) (1923.)
 Griffiths, Rev. and Mrs. Walter G., 13 Wellington Square, Calcutta. (1920.)
 Lee, Mrs. Ada Jones, 13 Wellington Square, Calcutta. (1901.)
 Williams, Rev. and Mrs. Frederick G., Ushagram, Asansol, E. I. R. (1921) (1922.)

BOMBAY

- Aldis, Rev. and Mrs. Steadman (F.), M. E. Church, Puntamba. (1911.)
 Bisbee, Rev. and Mrs. Royal D., 3A North Petty Staff Lines, Poona. (1910) (1911.)
 Mathews, Rev. James K., Bowen Memorial Church, Bombay. (1937.)
 Scott, Rev. and Mrs. Roland W., M. E. Church, Nagpur, C. P. (1929) (1932.)
 Wagner, Rev. and Mrs. Paul E., Taylor Church, Clare Road, Byculla, Bombay. (1937.)
 Warner, Rev. and Mrs. Ariel N., Robinson Memorial Building, Sankli St., Byculla, Bombay. (1910.)

BURMA

- Boyles, Rev. and Mrs. James R., Syriam High School, Syriam. (1914.)
 Clare, Rev. and Mrs. Maurice A., 256 Creek St., Rangoon. (1914) (1915.)
 Flinders, Mr. Dale J., Kingswood School, Kalaw, F. S. S. (1939.)
 Harwood, Rev. and Mrs. Harry J., 319 Godwin Road, Rangoon. (1920.)
 Manton, Rev. and Mrs. Frank Ernest, 14 Lancaster Road, Rangoon. (1937.)
 Olmstead, Rev. and Mrs. Clarence E., Thongwa. (1915.)
 Riggs, Mrs. Clarence H. (F.), 509 East Howard St., Pasadena, Cal. (1911.)
 Spear, Rev. and Mrs. Ray F., M. E. Church, Pegu. (1920) (1926.)

CENTRAL PROVINCES

- Auner, Rev. and Mrs. Orval M. (F.), 1254 North Grant St., Springfield, Mo.
 Davis, Rev. and Mrs. Orville L., Leonard Theological Seminary, Jubbulpore, C. P. (1926.)
 Emerson, Mr. and Mrs. Henry M., M. E. Church, Khandwa, C. P. (1928) (1935.)
 Harper, Rev. and Mrs. Marvin H., M. E. Church, Jubbulpore, C. P. (1926.)
 King, Rev. and Mrs. Earl L., M. E. Church, Jubbulpore, C. P. (1909) (1912.)
 Scholberg, Rev. and Mrs. Henry C., M. E. Church, Jubbulpore, C. P. (1906.)
 Thoburn, Rev. and Mrs. C. Stanley, Leonard Theological College, Jubbulpore, C. P. (1926.)
 Williams, Rev. and Mrs. Thomas, M. E. Church, Baihar, Balaghat. (1909.)

GUJARAT

- Aldrich, Dr. and Mrs. Herschel C., Thoburn Memorial Hospital, Nadiad. (1930.)
 Conley, Rev. and Mrs. Carl H., Baroda Residency. (1910.)
 Cracknell, Miss Wilhelmina, Thoburn Memorial Hospital, Nadiad. (1924.)
 Pledger, Rev. and Mrs. William F., Baroda Residency. (1937) (1938.)
 Steepee, Miss Della E., Thoburn Memorial Hospital, Nadiad. (1920.)
 Templin, Rev. and Mrs. Leslie G., Methodist Boys' High School, Baroda Residency. (1921.)

HYDERABAD

- Garden, Rev. and Mrs. George B. (F.), 131 South Wayne Ave., Lockland, Ohio. (1923.)
 McEldowney, Rev. and Mrs. James E., Leonard Theological College, Jubbulpore, C. P. (1935.)
 Patterson, Rev. and Mrs. John, M. E. Church, Vikarabad, Deccan. (1920.)
 Ross, Rev. and Mrs. Marcellus D., M. E. Church, Bidar, Deccan. (1912) (1936.)

INDUS RIVER

- Keislar, Rev. and Mrs. Mott, M. E. Church, Ajmer, Rajputana. (1899) (1907.)
 Rugg, Rev. and Mrs. Earle M. (F.), 214 Clarendon, Syracuse, N. Y. (1916.)
 Sheets, Rev. Sankey L., Forman Christian College, Lahore. (1921.)
 Stuntz, Rev. and Mrs. Clyde B., 6 Warris Road, Lahore. (1915.)
 Thoburn, Rev. and Mrs. Wilbur C., 138-D Modeltown, Lahore. (1923) (1931.)
 Thompson, Rev. and Mrs. George B., 74 Garden Road, Sadar, Karachi. (1915) (1920.)

LUCKNOW

- Clemes, Rev. and Mrs. Stanley W., Lucknow Christian College, Lucknow. (1915.)
 Ebright, Rev. and Mrs. Donald F., M. E. Church, Cawnpore. (1936.)
 Forsgren, Rev. and Mrs. Carl O., M. E. Publishing House, Lucknow. (1920) (1929.)
 Kinder, Rev. and Mrs. James L., M. E. Mission, Arrah. (1938.)
 Mumby, Rev. and Mrs. Edward W., Lucknow Christian College, Lucknow. (1921.)
 Perrill, Rev. and Mrs. Fred M., 37 Cantonment Road, Lucknow. (1906) (1911.)
 Smith, Rev. and Mrs. J. Holmes, The Ashram, Lal Bagh, Lucknow. (1929.)
 Tweedie, Rev. and Mrs. Earl R., Lucknow Christian College, Lucknow. (1917.)
 Wellons, Rev. and Mrs. Ralph D., Lucknow Christian College, Lucknow. (1916.)
 Wilkie, Rev. and Mrs. James H., Cawnpore. (1918.)

NORTH INDIA

- Atkins, Rev. and Mrs. Arthur G. (F.), Sitterley House, Drew University, Madison, N. J. (1928.)
 Branch, Rev. and Mrs. M. Wells, Lodhipur Community School, Shahjahanpur. (1908) (1911.)
 Hanson, Rev. and Mrs. Harry A., M. E. Church, Pauri, Garwal. (1916.)
 Hollister, Rev. and Mrs. John N., M. E. Church, Bijnor, U. P. (1912) (1934.)
 Jones, Rev. E. Stanley, The Ashram, Lal Bagh, Lucknow. (1907.)
 Jones, Mrs. E. Stanley, Sitapur Boys' School, Sitapur. (1911.)
 Moffatt, Rev. and Mrs. Elbert M. (F.), 2702 Barge St., Yakima, Wash. (1920.)

Nave, Rev. and Mrs. Julian W., Parker High School, Moradabad, U. P. (1920.)
 Presler, Rev. and Mrs. Henry H., The Manse, Naini Tal. (1937.)
 Rockey, Rev. and Mrs. Clement D., Bareilly Theological Seminary, Bareilly, U. P. (1912) (1922.)
 Swan, Mr. Robert O., Philander Smith College, Naini Tal. (1936.)
 Titus, Rev. and Mrs. Murray T., M. E. Church, Budaun. (1910.)
 Weeks, Rev. and Mrs. Harry H., M. E. Church, Moradabad. (1907) (1909.)

NORTHWEST INDIA

Badley, Rev. and Mrs. Theodore C., 12 Boulevard Road, Delhi. (1903.)
 Baker, Rev. and Mrs. J. Benson, M. E. Church, Roorkee. (1904.)
 Dye, Rev. and Mrs. William, M. E. Church, Meerut. (1927.)
 Fleming, Mr. and Mrs. Robert, Woodstock School, Landour, Mussoorie, U. P. (1928) (1936.)
 Herrmann, Rev. and Mrs. Carl C., M. E. Church, Bulandshahr, U. P. (1908) (1910.)
 Keene, Mr. Paul K., Woodstock School, Landour, Mussoorie, U. P. (1938.)
 Pace, Rev. and Mrs. J. Caperton, Ingraham Institute, Ghaziabad. (1920.)
 Templin, Rev. and Mrs. Ralph T., Clancy High School, Muttra, U. P. (1923.)

SOUTH INDIA

Heins, Rev. and Mrs. Conrad P., Jr., M. E. Church, Richmond Town, Bangalore. (1935.)
 Linn, Dr. and Mrs. Hugh H., All-India Missions Tablet Industry, Bowringpet. (1909.)
 Lipp, Rev. and Mrs. Charles F., M. E. Church, Gulbarga, Deccan. (1906) (1907.)
 McLaughlin, Rev. and Mrs. Willard J., 82 Esplanade Road, Bombay. (1932.)
 Seamands, Rev. and Mrs. Earl A., M. E. Church, Raichur, Deccan. (1919.)
 Townsley, Rev. Hendrix A., Kolar. (1936.)

AFRICA CONFERENCES

ANGOLA MISSION CONFERENCE

Dodge, Rev. and Mrs. Ralph E., Caixa Postal 9, Quessua M. E. Mission, Malange. (1935.)
 Edling, Rev. and Mrs. Eddie E., Missao Evangelica, Malange. (1920.)
 Kemp, Dr. and Mrs. Alexander H., Missao Americana, Box 9, Malange. (1922.)
 Klebsattel, Rev. and Mrs. August, Box 68, Loanda. (1912.)
 Shields, Miss Irene (F.), 55 Elizabeth St., Hartford, Conn. (1924.)

CONGO MISSION CONFERENCE

Booth, Rev. and Mrs. Newell S., Box 522, Elisabethville. (1926.)
 Brastrup, Rev. John E. (F.), 150 Fifth Ave., New York, N. Y.
 Brinton, Rev. and Mrs. Thomas B., M. E. Mission, Sandoa. (1916.)
 Everett, Rev. and Mrs. Edward I., Kapanga, via Elisabethville. (1917) (1920.)
 Everett, Miss Helen M., M. E. Mission, Kanene. (1920.)
 Hartzler, Rev. and Mrs. Coleman C., P. O. Box 450, Jadotville. (1916.)
 Jensen, Miss Christine M., Kapanga, via Elisabethville. (1916.)
 Lerbak, Miss Anna E. (F.), "Konte," Handelsbanken, Holmons Kanal 8, Copenhagen, Denmark.

Piper, Dr. and Mrs. Arthur L. (F.), 67 Watchung Ave., Montclair, N. J. (1913.)
 Sarah, Rev. and Mrs. Leslie C., Congo Institute Kanene, Kinda, Katanga. (1936.)

LIBERIA

Black, Miss Mildred A., Ganta, via Monrovia. (1938.)
 Cofield, Mr. and Mrs. Bonnie B., Booker Washington Institute, Kakata. (1939.)
 Dale, Mr. and Mrs. Gilbert R., College of West Africa, Monrovia. (1939.)
 Embree, Rev. and Mrs. Revington L., College of West Africa, Monrovia. (1923.)
 Harley, Dr. and Mrs. George W., Gante, via Monrovia. (1922.)
 Price, Rev. and Mrs. Frederick A., Kplepo Mission, via Cape Palmas and Grand Cess. (1904) (1905.)
 Wengatz, Rev. and Mrs. John C., Cape Palmas. (1910) (1922.)

RHODESIA

Bourgaize, Rev. Wilfred (F.), 55 Elizabeth St., Hartford, Conn. (1921.)
 Gates, Rev. and Mrs. Robert C., Box 55, Umtali, South Rhodesia. (1922.)
 Hamrick, Mr. and Mrs. William D., M. E. Mission, Old Umtali, South Rhodesia. (1939.)
 Hansson, Miss Ruth E., M. E. Mission, Old Umtali, South Rhodesia. (1925.)
 James, Rev. and Mrs. Henry I., M. E. Mission, Mrewa, via Salisbury, South Rhodesia. (1913.)
 Murphree, Rev. and Mrs. Marshall J., M. E. Mission, Old Umtali, South Rhodesia. (1919.)
 O'Farrell, Rev. and Mrs. Thomas A., P. B. 136-E, Nyadiri Mission, via Salisbury, South Rhodesia. (1910.)
 Roberts, Rev. and Mrs. George A., Mutumbara Mission, P. B., Umtali, South Rhodesia. (1907) (1910.)
 Rydell, Miss Rosa C., M. E. Mission, Old Umtali, South Rhodesia. (1938.)
 Sells, Rev. and Mrs. Ernest L., P. O. Box 55, Umtali, South Rhodesia. (1926.)
 Taylor, Rev. and Mrs. H. Erne (F.), Scottville, Mich. (1918.)

SOUTHEAST AFRICA MISSION

Fuller, Rev. and Mrs. Charles E., M. E. Mission, P. O. Box 45, Inhambane, P. E. Africa. (1937.)
 Gillet, Rev. and Mrs. Ira E. (F.), 150 Fifth Ave., New York, N. Y. (1918.)
 Keys, Rev. and Mrs. Pliny W., P. O. Box 45, Inhambane, P. E. Africa. (1908) (1909.)
 Knutsson, Rev. Per Algot, P. O. Box 45, Inhambane, P. E. Africa. (1939.)
 Longworth, Mrs. Alice E., P. O. Box 41, Inhambane, P. E. Africa. (1919.)
 Persson, Rev. Josef A., P. O. Box 75, Cleveland, Transvaal, South Africa. (1907.)
 Pointer, Rev. and Mrs. James D., P. O. Box 41, Inhambane, P. E. Africa. (1912.)
 Rea, Rev. and Mrs. Julian S., P. O. Box 45, Inhambane, P. E. Africa. (1924.)
 Stauffacher, Dr. Charles J., P. O. Box 41, Inhambane, P. E. Africa. (1912.)

LATIN-AMERICAN CONFERENCES

MEXICO

Hauser, Mr. and Mrs. J. P. Apartado 115 Bis, Mexico, D. F. (1902) (1905.)

CENTRAL AMERICA MISSION CONFERENCE

Eaker, Rev. and Mrs. Robert C., P. O. Box "Q," Ancon, Canal Zone, Panama. (1939.)

Francis, Miss Elizabeth D., P. O. Box "Q," Ancon, Canal Zone, Panama. (1922.)
 Keyser, Miss Elsie J., P. O. Box "Q," Ancon, Canal Zone, Panama. (1915.)
 Oliver, Mr. and Mrs. Walter, P. O. Box "Q," Ancon, Canal Zone, Panama. (1923.)
 Yeater, Miss Beaty J., P. O. Box "Q," Ancon, Canal Zone, Panama. (1938.)

BOLIVIA

Beck, Dr. and Mrs. Frank S., American Institute, Cajon 9, La Paz. (1912) (1913.)
 Beck, Miss Miriam, American Institute, Cajon 9, La Paz. (1939.)
 Biggs, Mr. Arthur P., American Institute, Cajon 9, La Paz. (1936.)
 Gholz, Mr. Walter I. (F.), 1513 West Oxford St., Philadelphia, Pa. (1911.)
 Hallett, Mr. and Mrs. John A., American Institute, Casilla 175, Cochabamba. (1921) (1920.)
 Hampson, Mr. Leonard J., American Institute, Cajon 9, La Paz. (1939.)
 Hansen, Miss Rose (F.), 1780 Ruddiman St., Muskegon, Mich. (1928.)
 Herrick, Rev. and Mrs. John S., American Institute, Cajon 9, La Paz. (1917) (1913.)
 Herschell, Miss Gladys I., American Institute, Cajon 9, La Paz. (1929.)
 Hobson, Miss Laveta A., American Institute, Cajon 9, La Paz. (1939.)
 Miller, Miss Alice E. (F.), Muscotah, Kan. (1934.)
 Rusby, Miss Helen B., American Institute, Cajon 9, La Paz. (1919.)
 Smith, Rev. and Mrs. Le Grand B., Casilla 175, Cochabamba. (1925.)
 Smith, Mr. Stephen P., American Institute, Cajon 9, La Paz. (1912.)
 Weppler, Mr. and Mrs. Clarence, Casilla 175, Cochabamba. (1935.)

CHILE CONFERENCE

Bullock, Rev. and Mrs. Dillman S., "El Vergel," Casilla 2-D, Angol. (1923.)
 Carhart, Rev. and Mrs. Walter D., Casilla 67, Santiago. (1906) (1909.)
 Hauser, Rev. and Mrs. Scott P., "El Vergel," Casilla 2-D, Angol. (1915) (1914.)
 Howard, Dr. and Mrs. George P., Casilla 3487, Santiago. (1909.)
 Irl, Mr. and Mrs. Charles A., "El Vergel," Casilla 2-D, Angol. (1911.)
 Leach, Miss Muriel E., Casilla 130-D, Santiago. (1937.)
 Miller, Rev. and Mrs. Leon, "El Vergel," Casilla 2-D, Angol. (1929.)
 Paustian, Miss Lillian, Casilla 130-D, Santiago. (1936.)
 Reed, Mr. and Mrs. Elbert E., "El Vergel," Casilla 2-D, Angol. (1920) (1922.)

Skinner, Miss Achsah M., English College, Iquique. (1920.)
 Smith, Miss Jennie May, Casilla 130-D, Santiago. (1920.)

EASTERN SOUTH AMERICA CONFERENCE

Aden, Dr. and Mrs. Fred, Rivadavia 6100, Ramos Mejia, Buenos Aires, Argentina. (1918.)
 Legg, Rev. and Mrs. James Thoburn, Calle San Jose 1464, Montevideo, Uruguay. (1940.)
 Maddock, Dr. and Mrs. S. Paul, Rivadavia 6100, Buenos Aires, Argentina. (1919.)
 Smith, Rev. and Mrs. Earl M., Itacabo 2666, Montevideo, Uruguay. (1922.)
 Stockwell, Rev. and Mrs. B. Foster, Jose Bonifacio 1356, Buenos Aires, Argentina. (1924.)
 Stuntz, Rev. and Mrs. Hugh C. (F.), 236 University Terrace, Gainesville, Fla. (1920.)
 Truscott, Rev. and Mrs. Basil R., Alem 51, Lomas de Zamora, Argentina. (1919.)
 Wesley, Rev. and Mrs. Arthur F., Rivadavia 4044, Buenos Aires, Argentina. (1918.)

PERU MISSION CONFERENCE

Cass, Miss E. Stella, Apartado 287, Callao. (1918.)
 Davies, Mr. and Mrs. Frank, Apartado 287, Callao. (1928.)
 Goddard, Miss Nelle B., Casilla 416, Callao. (1924.)
 Good, Mr. Lawrence E., Apartado 287, Callao. (1938.)
 Horton, Mr. and Mrs. Herbert J. (F.), 150 Fifth Ave., New York, N. Y. (1922.)
 Wade, Mr. and Mrs. Martin G., Callao High School, Callao. (1940.)
 Yoder, Rev. and Mrs. Howard W., Apartado 1386, Lima. (1927.)

NORTH AFRICA CONFERENCE

Douglas, Rev. and Mrs. Elmer H., 40 Avenue Bienfait, Constantine, Algeria. (1927) (1931.)
 Hanssen, Rev. and Mrs. Hans L., La Palmeraie, El-Biar, Algeria. (1937) (1938.)
 Heggoy, Rev. and Mrs. Willy N., Fort National (Kabylie), Algeria. (1936.)
 Kellar, Rev. and Mrs. Frederick J., Villa La Palmeraie, 78 Chemin Beaurepaire, El Biar, Algiers, Algeria. (1922.)
 Kelly, Dr. and Mrs. C. Guyer (F.), 194 Wanser Ave., Inwood, N. Y. (1918) (1920.)
 Smith, Rev. Edgar Hoyt, 40 Avenue Bienfait, Constantine, Algeria. (1939.)

EUROPE

BULGARIA MISSION CONFERENCE

Pratsch, Rev. and Mrs. Alfons, P. O., Benkovski 12-A, Sofia. (1939.)

RETIRED MISSIONARIES OF THE BOARD

JANUARY 1, 1940

Year of retirement given in parenthesis

- Abbott, Mrs. David G. (1933), 367 North Crescent Heights, Los Angeles, Cal.
 Aldrich, Rev. and Mrs. Floyd C. (1938), Manila, Iowa.
 Alexander, Rev. and Mrs. Robert P. (1933), 9 Aoyama Gakuin, Shaibuya, Machi, Tokyo, Japan.
 Allen, Mrs. Elma Wines (1924), 200 Mount Valley St., Hot Springs, National Park, Ark.
 Anderson, Rev. and Mrs. Karl E. (1932), 521 West Burchett St., Glendale, Cal.
 Armand, Mrs. Bertha King (1913), Butlerville, Ind.
 Ashe, Mrs. Christine Christensen (1926), 5343 Hamilton Ave., College Hill, Cincinnati, Ohio.
 Baughman, Mrs. Mable Hastings (1921), 1202 Highland Ave., Hendersonville, N. C.
 Bauman, Rev. and Mrs. Ernest N. (1938), Route 2, Amherst, Ohio.
 Beal, Mrs. Bessie Robinson (1915), P. O. Box 96, Delaware, Ohio.
 Beebe, Mrs. Rose Lobenstine (1923), Bankers Trust Co., 501 Fifth Ave., New York, N. Y.
 Bishop, Rev. and Mrs. Charles (1926), 10 Aoyama Gakuin, Tokyo, Japan.
 Bishop, Mrs. Nellie Dawson (1911), 1113 University Ave., Madison, Wis.
 Bowen, Rev. Arthur J. (1930), 167 1/2 S. Avenue 49, Los Angeles, Cal.
 Brewster, Mrs. Elizabeth F. (1934), M. E. Mission, Hingwa, Fukien, China.
 Brown, Rev. and Mrs. Frederick (1914), "Cathay," Woodcrest Road, Purley, Surrey, England.
 Brown, Rev. and Mrs. Grow S. (1914), Costa Mesa, Cal.
 Brown, Mrs. Ocie Rentsch (1934), Care of Mr. Samuel Rentsch, New Philadelphia, Ohio.
 Bruere, Mrs. Carrie Palmer (1906), 1428 Stuyvesant Ave., Trenton, N. J.
 Bruere, Mrs. Elizabeth Noble (1923), 1237 Seventeenth St., Santa Monica, Cal.
 Buchanan, Mrs. Emily Early (1922), 63 South Washington St., Delaware, Ohio.
 Buckwalter, Mrs. Elizabeth McNeil (1916), Care of Mrs. Pearl Johnson, 844 North Hobart Blvd., Los Angeles, Cal.
 Burdick, Rev. George M. (1931), North Hudson, N. Y.
 Busher, Mr. and Mrs. Richard C. (1935), "Cliffside," Jeolikota, Naini Tal District, U. P., India.
 Byers, Rev. and Mrs. William P. (1928), 187 Birmingham St., Stratford, Ontario, Canada.
 Byork, Mrs. Anna W. (1921), Keuka Park, N. Y.
 Cady, Mrs. Hattie Yates (1905), 2025 Sherman Ave., Evanston, Ill.
 Calkins, Rev. and Mrs. Harvey R. (1929), 915 Taylor St., Albany, Cal.
 Camp, Rev. and Mrs. Cecil L. (1938), Creswell, Wash.
 Campbell, Mrs. Myrta Keeler (1927), 828 Ackerman Ave., Syracuse, N. Y.
 Canright, Dr. and Mrs. Harry L. (1933), 228 Montgomery St., Grand Rapids, Mich.
 Chaney, Mrs. Ida Ford (1921), 1186 Borthwick St., Portland, Ore.
 Clancy, Mrs. Charlotte Fleming (1929), 5482 Greenwood Ave., Chicago, Ill.
 Clancy, Mrs. Ella Pink (1915), 707 Landsdowne Ave., Saskatoon, Sask., Canada.
 Clarke, Mrs. William E. L. (1927), Care of Thos. Cook & Son, Ltd., Post Box 46, Fort, Bombay, India.
 Compton, Mrs. Rebecca Myers (1919), 105 Montrose Ave., Delaware, Ohio.
 Cook, Rev. and Mrs. Albert E. (1929), 910 San Pasqual St., Pasadena, Cal.
 Cooksey, Rev. and Mrs. Joseph J. (1925), 12 The Paragon, Blackheath, London, S. E. 3, England.
 Coole, Mrs. Cora L. S. Boynton (1931), Mendon, Ill.
 Core, Rev. and Mrs. Lewis A. (1930), 824 Radcliffe Ave., Pacific Palisades, Cal.
 Corpron, Dr. and Mrs. Alexander (1936), 82 Esplanade Road, Fort, Bombay, India.
 Cottingham, Mrs. Joshua F. (1937), 1034 North Delaware St., Indianapolis, Ind.
 Count, Mrs. Viette Thompson (1929), 41-44 Parsons Blvd., Flushing, N. Y.
 Crane, Mrs. Louise Parsell (1929), 601 S. W. Nineteenth Ave., Miami, Fla.
 Craver, Mrs. Laura Gassner (1920), P. O. Box 26, Kirkville, Iowa.
 Culshaw, Mrs. Ruth C. (1916), 2 Boundary Road, Wallington, Surrey, England.
 Davison, Mrs. Florence Bower (1920), 122 Arlington Drive, Pasadena, Cal.
 Deming, Mrs. Edith Millard (1938), Grace House, 235 East Eighteenth St., New York, N. Y.
 Denning, Rev. John O. (1925), 641 Swarthmore Ave., Pacific Palisades, Cal.
 Denyes, Mrs. Mary O. (1921), Lawrence College, Appleton, Wis.
 Dodson, Mrs. Catherine M. (1915), 445 Sacramento St., Pasadena, Cal.
 Draper, Rev. Gideon F. (1930), 222 Bluff, Yokohama, Japan.
 Drees, Mrs. Mary Combs (1924), 410 Calle Caseros, Buenos Aires, Argentina, S. A.
 Duarte, Rev. and Mrs. Benjamin R. (1930), Rua do Pedro-homan 35, Ponta Delgada, S. Miguel, Azores.
 Eldridge, Rev. and Mrs. George T. (1933), The Manse, Telscombe Cliffs, Buckhurst Road, Sussex, England.
 Faucett, Rev. and Mrs. Robert I. (1940), Box 254, Mapleton, Iowa.
 Felt, Dr. and Mrs. Frank R. (1933), Care of Dr. I. W. Parks, 4475 Del Monte Ave., Ocean Beach, Cal.
 Fleming, Mrs. Lily Haegert (1928), Mission Sanitarium, Naini Tal, India.

- Frease, Mrs. Ella B. (1932), 1029 Colonial Blvd., N. E., Canton, Ohio.
- Fulkerson, Rev. and Mrs. Epperson R. (1910), 907 South Third St., Canon City, Colo.
- Ganewell, Rev. and Mrs. Frank D. (1930), 4709 Pine St., Philadelphia, Pa.
- Garden, Mrs. Frances Byers (1928), Route 2, Box 282 E. Stockton, Cal.
- Gibbs, Rev. and Mrs. Austin J. (1932), Riverdale, Mich.
- Greenman, Rev. and Mrs. Almon W. (1924), 1906 Orrington Ave., Evanston, Ill.
- Grey, Rev. and Mrs. Arthur L. (1937), M. E. Parsonage, Oxford, Md.
- Guse, Mrs. Anna E. (1936), 308 East Fifth St., Muscatine, Iowa.
- Guthrie, Mrs. Adeline Goetz (1922), 1851 Shelby, Seattle, Wash.
- Hall, Miss Anna E. (1932), 1315 Marcy St., S. E., South Atlanta, Ga.
- Hammon, Miss Annie (1922), Shrublands House, Shrublands Road, Berhampstead, Hertfordshire, England.
- Harrington, Mrs. Mary Shinn (1925), 717 Lexington Ave., Stockton, Cal.
- Harris, Mrs. Alice Bockstahler (1930), 113 Bennett Ave., Long Beach, Cal.
- Hart, Mrs. Caroline Maddock (1913), MacMurray College, Jacksonville, Ill.
- Hartzell, Rev. and Mrs. Corwin F. (1936), Route No. 2, Mount Vernon, Iowa.
- Hawley, Rev. and Mrs. J. W. (1934), 3402 Santiago St., Tampa, Fla.
- Henderson, Rev. George S. (1933), Keuka Park, N. Y.
- Herman, Mr. and Mrs. Ernest F. (1922), 1310 Beachwood Drive, Hollywood, Cal.
- Hewes, Rev. and Mrs. George C. (1916), 252 Merion Ave., Haddonfield, N. J.
- Hill, Mrs. Glenora Greene (1937), Foremost Properties, Inc., Penny Farms, Fla.
- Hilmer, Mrs. Matilda Hollman (1932), 1143½ West Blvd., Los Angeles, Cal.
- Hollister, Rev. and Mrs. William H. (1921), Route 4, Box 157, Beloit, Wis.
- Hoose, Rev. Earl A. (1923), Methodist Mission, Peking, North China.
- Hopkins, Dr. Nehemiah S. (1928), Wellfleet, Mass.
- Horley, Mrs. Ada E. (1931), 2 Alyth Gardens, Golders Green, London, N. W. 11, England.
- Huddleston, Rev. and Mrs. Oscar (1921), 2648 Lowell Blvd., Denver, Colo.
- James, Rev. and Mrs. Edward (1938), 923 West Thirty-fifth Place, Los Angeles, Cal.
- Jones, Rev. and Mrs. Lucian B. (1927), 1139 Union St., Salem, Ore.
- Jones, Mrs. Luella R. (1940), 5217 Hollywood Blvd., Hollywood, Cal.
- Jones, Mrs. Margaret Bengel (1933), 117 Union Ave., Pomeroy, Ohio.
- Keeler, Dr. Joseph L. (1929), 10556 Foothill Blvd., San Fernando, Cal.
- Kent, Mrs. Florence Van Dyke (1918), 1017 Smith St., Elmira, N. Y.
- King, Rev. and Mrs. William L. (1928), 150 West Mariposa St., Altadena, Cal.
- Kipp, Rev. and Mrs. Ray B. (1931), 1221 Tenth Ave., South, Saint Petersburg, Fla.
- Kupfer, Mrs. Lydia Krill (1918), Care of Mr. G. Fuller, P. O. Box 251, Shanghai, China.
- Lampard, Mrs. Susan Hart (1930), 87 Woodberry Ave., Winchmore Hill, London, No. 21, England.
- Lanham, Mrs. Daisy W., 103 Bethel Ave., Wilmore, Ky.
- Lewis, Mrs. Spencer (1929), 902 Lincoln St., Evanston, Ill.
- Linzell, Mrs. Phila Keen (1927), 296 Brighton Road, Clintonville, Columbus, Ohio.
- Lochhead, Rev. and Mrs. James L. (1929), Yetts, Currie, Midlothian, Scotland.
- Long, Dr. Estella C. (1922), 1621 Grismer Ave., Burbank, Cal.
- Long, Mrs. Flora Smith (1890), 237 Prospect St., South Orange, N. J.
- Longden, Mrs. Wilbur C. (1915), Wabash Valley Sanitarium, Lafayette, Ind.
- Lyons, Rev. and Mrs. Ernest S. (1937), 1089 West Thirty-fifth St., Los Angeles, Cal.
- McNabb, Mrs. Sarah Canan (1894), 821 Sherman Ave., Evanston, Ill.
- Main, Rev. and Mrs. William A. (1937), Blackstone Apts., 1331 Rue Lafayette, Shanghai, China.
- Manley, Mrs. Cora Miller (1933), 2460 Cass Ave., Detroit, Mich.
- Manly, Rev. and Mrs. W. Edward (1932), P. O. Box 205, Yuma, Ariz.
- Mansell, Mrs. Florence Perrine (1913), "Thoburn Terrace," 115 North Almansor St., Alhambra, Cal.
- Marsh, Mrs. Evelyn Pinkney (1904), 307 West Seventh St., Sterling, Ill.
- Meik, Rev. and Mrs. James P. (1922), 917 Chicago Ave., Oak Park, Ill.
- Meyer, Miss Ida M. (1923), 7516 Jeffery Ave., Chicago, Ill.
- Mullikin, Miss Pearl (1939), Graham Springs, Harrodsburg, Ky.
- Nind, Mrs. Mary Fales (1924), Memorial Home Community, Penny Farms, Fla.
- Noble, Rev. and Mrs. W. Arthur (1933), College of the Pacific, Stockton, Cal.
- Ogata, Rev. Sennosuke (1926), 134 Shinmachi, Komazawa-Cho, Ebara-Gun, Tokyo, Japan.
- Parker, Rev. and Mrs. Albert A. (1936), 1055 North Kingsley Drive, Los Angeles, Cal.
- Parker, Mrs. Lucy Miller (1909), Methodist Mission, Godhra, Panch Mahals, India.
- Parker, Mrs. Sarah Turner (1934), 2405 Club Blvd., Durham, N. C.
- Peat, Rev. and Mrs. Jacob F. (1936), Bellville, Ohio.
- Ports, Mrs. Rosa Pena (1920), 1247 Hollister St., San Fernando, Cal.
- Purdon, Mrs. Catherine H. (1923), Care of Mrs. Franck, 14 Waltham Terrace, Dublin, Ireland.
- Rader, Rev. and Mrs. Marvin A. (1930), 993 Cragmont Ave., Berkeley, Cal.
- Reeder, Mrs. Marian Milks (1924), 1509 Monte Mar Palos, Verdes Estates, Cal.
- Richards, Rev. Arthur (1936), 1 The Moss, Bettisfield, Whitechurch, Shropshire, England.
- Richards, Mrs. Mary McClelland (1911), 210 North Professor St., Oberlin, Ohio.
- Robertson, Mrs. Amelia Haskew (1928), 2 Highbury Hall, Weston Supermare, Somerset, England.
- Ross, Mrs. Pearl Thomasson (1921), Care of Mrs. R. H. Green, 3201 Lawton Ave., Saint Louis, Mo.
- Ross de Souza, Mrs. Maude Gay (1919), West View Public Garden Road, Hyderabad, Decan, India.
- Rowe, Rev. Harry F. (1930), care of L. D. Baun, Route 1, Yuba City, Cal.
- Scharer, Rev. and Mrs. Charles W. (1930), Santee, Cal.

- Schilling, Mrs. Elizabeth Bull (1920), 623 Virginia Park, Detroit, Mich.
 Schou, Mrs. Louise Enemann (1889), Thorsgade 40, Odense, Denmark.
 Scott, Mrs. Emma Moore (1907), 1312 Purdy Ave., Moundsville, W. Va.
 Sheets, Mrs. Grace Bills (1937), 1081½ Leighton Ave., Los Angeles, Cal.
 Shellabear, Rev. and Mrs. William G. (1921), 185 Girard Ave., Hartford, Conn.
 Shelly, Mrs. Geneva E. L. (1933), 220 Hillsdale Ave., Northwood, Greencastle, Ind.
 Shuett, Mrs. Mary B. Sorrell (1914), 421 North Electric Ave., Alhambra, Cal.
 Simpson, Rev. and Mrs. John A. (1921), 621 Eighth St., West Palm Beach, Fla.
 Sites, Rev. and Mrs. C. M. Lacey (1938), M. E. Church, Kutien, via Foochow, China.
 Skinner, Dr. and Mrs. James E. (1933), Care of Mr. Fuller, P. O. Box 251, Shanghai, China.
 Snell, Rev. Clarence R. (1935), P. O. Box 733, Baton Rouge, La.
 Spangler, Mrs. Martha Tryon (1908), 1267 Cedar-edge Ave., Eagle Rock City, Los Angeles, Cal.
 Spencer, Mrs. Mary Pike (1927), 80 Fairview Ave., Binghamton, N. Y.
 Stephens, Rev. William H. (1929), 18 Elphinstone Road, Poona, India.
 Stevens, Mrs. Minnie Phillips (1894), R. R. No. 1, Box 11, Perris, Cal.
 Stuart, Mrs. Rachel A. Golden (1911), 3455 South Hoover St., Los Angeles, Cal.
 Taft, Mrs. Mary Wilkinson (1912), 125 South Bonnie Ave., Pasadena, Cal.
 Tallon, Mrs. Bertha Kneeland (1911), 516 North Poinsettia Ave., West Palm Beach, Fla.
 Taylor, Dr. and Mrs. Oswald G. (1933), Energy, Pa. (New Castle, R. F. D.-L.)
 Terrell, Miss Alice (1930), "Thoburn Terrace," 115 North Almanson St., Alhambra, Cal.
 Terril, Mrs. Jessie G. (1938), 1288 Early Ave., Chicago, Ill.
 Thoburn, Mrs. Ruth Collins (1905), Care of Mrs. H. I. West, Bay Minette, Ala.
 Thomas, Mrs. Elizabeth Wilson (1915), 122 South Kilkea Drive, Los Angeles, Cal.
 Tomlinson, Mrs. Viola Van Steenbergh (1915), Oriska, N. Dak.
 Truscott, Rev. and Mrs. Thomas A. (1940), Calle San Jose 1464, Montevideo, Uruguay, S. A.
 Turner, Mrs. Luella Moon (1910), 241 West Whiting Ave., Fullerton, Cal.
 Turner, Mrs. Miriam Swales (1915), 454 Caixa Postal, Rio de Janeiro, Brazil, S. A.
 Vail, Mrs. Emma Witbeck (1902), Saratoga, Cal.
 Verity, Rev. George W. (1915), 305 Maple St., Port Atkinson, Wis.
 West, Mrs. Mary I. White (1930), 21 King St., Worcester, Mass.
 Wilcox, Mrs. Rita Kinzy (1916), 104 Oak Hill Ave., Delaware, Ohio.
 Williams, Rev. and Mrs. Walter B. (1933), 10 South Jefferson Ave., Margate City, N. J.
 Wilson, Rev. and Mrs. Franklin M. (1933), 443 North Ave., Highland Park, Los Angeles, Cal.
 Wilson, Rev. and Mrs. Wilbur F. (1927), 838 Fairview Ave., Arcadia, Cal.
 Withey, Rev. Amos E. (1903), 216 North Marguerita Ave., Alhambra, Cal.
 Withey, Mrs. Ruth Bassett (1937), 1754 Washington Blvd., Chicago, Ill.
 Wixon, Miss Adelaide M. (1938), 226-A Wiloughby Ave., Brooklyn, N. Y.
 Wolfe, Mrs. Grace Henderson (1925), Susanna Wesley Hall, Albion, Mich.
 Wood, Mrs. Elizabeth L. (1930), 3 Fifteenth Ave., Lachine, Quebec, Canada.
 Worthington, Rev. and Mrs. Charles M. (1931), 513 East Myrtle St., Lakeland, Fla.



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Methodist Episcopal Church. Board of
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